





Baltimore Catechism

# The Baltimore Catechism

No. 2

With Explanations

By

Rev. E. M. Deck

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**F**ATHER DECK'S Series of Catechisms consists of four books. The first of this series is the Catechism for Beginners, to be used in the first and second grades. In Part One of this book are pictures to attract the attention of the children and to help them memorize the prayers which they illustrate. In Part Two a limited number of questions and answers are given

The Catechism for Beginners, therefore serves both as a prayer-book and catechism. It is a practical aid in preparing the little ones for the reception of First Holy Communion and also for instructing the younger public school children who are attending Sunday School classes.

No. 1 follows the Catechism for Beginners and is intended for use in the lower grades. As the servers are usually taken from these grades the Latin prayers for servers have been included.

No. 2 is generally used in the intermediate grades.

No. 3 is for the higher grades and is the last book of the series.

In addition to the above books we also publish the Nos. 1 and 2 Revised Catechisms by Father Deck.

The author feels that children who have completed the study of this series of catechisms will have a thorough knowledge of the teachings of their Church.

Both of these books conform in every respect to the regulations set forth by the Confraternity of Christian Doctrine.





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# PRAYERS

## *The Lord's Prayer.*

Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come! Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

## *The Angelical Salutation.*

Hail Mary, full of grace! the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

## *Glory Be to the Father*

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

## *The Apostles' Creed*

I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified; died, and was buried. He descended into hell; the third day He rose again from the dead; He ascended into heaven, sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

## *The Confiteor.*

I confess to Almighty God, to blessed Mary, ever Virgin, to blessed Michael the Archangel; to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault. Therefore, I beseech blessed Mary, ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

May the Almighty God have mercy on me, and forgive me my sins, and bring me to everlasting life. Amen.

May the Almighty and merciful Lord grant me pardon, absolution, and remission of all my sins. Amen.

### *An Act of Faith.*

O my God ! I firmly believe that Thou are one God in three Divine Persons, Father, Son and Holy Ghost; I believe that Thy Divine Son became man, and died for our sins, and that He will come to judge the living and the dead. I believe these and all the truths which the Holy Catholic Church teaches, because Thou hast revealed them, who canst neither deceive nor be deceived.

### *An Act of Hope.*

O my God ! Relying on Thy infinite goodness and promises, I hope to obtain pardon of my sins, the help of Thy grace, and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer.

### *An Act of Love.*

O my God ! I love Thee above all things, with my whole heart and soul, because Thou art all-good and worthy of all love. I love my neighbor as myself for the love of Thee. I forgive all who have injured me, and ask pardon of all whom I have injured.

### *An Act of Contrition*

O my God ! I am heartily sorry for having offended Thee, and I detest all my sins, because I dread the loss of heaven and the pains of hell, but most of all because they offend Thee, my God, who art all-good and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life.

### *The Blessing Before Meals.*

† Bless us, O Lord ! and these Thy gifts, which we are about to receive from Thy bounty, through Christ our Lord. Amen.

### *Grace After Meals.*

† We give Thee thanks for all Thy benefits, O Almighty God, who livest and reignest forever, and may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

## **HOW TO BAPTIZE**

In case of necessity (danger of death) anyone can baptize.

In baptizing pour holy-or common water on the forehead or face of the one to be baptized and while pouring say: "I baptize thee in the name of the Father and of the Son and of the Holy Ghost."

# LESSON ONE

## ON THE END OF MAN

### 1. Who made the world?

God made the world.

The world cannot exist from eternity, because the world and everything it contains is changeable, and therefore has a beginning and an end. The world likewise could not make itself. Therefore the world could have been made only by God.

### 2. Who is God?

God is the Creator of heaven and earth, and of all things.

Everything outside of God is a creature, because it was created by God.

### 3. What is Man?

Man is a creature composed of body and soul, and made in the image and likeness of God.

God said: "Let us make man to our own image and likeness." (Gen. 1, 26.)

The words "us" and "our" refer to the Blessed Trinity.

### 4. Is this likeness in the body or in the soul?

This likeness is chiefly in the soul.

The soul cannot be seen, but its existence is known from its acts. Acts of the soul are reasoning, thinking and willing, and these acts are high above the power of flesh and bone.

The soul cannot die. Death is a dissolution into component parts, and there are no such parts in a spiritual soul.

### 5. How is the soul like to God?

The soul is like to God because it is a spirit that will never die, and has understanding and free will.

This is the natural likeness. Grace gives the soul also a supernatural likeness to God.

The word spirit means breath. The soul is like a breath that exists but cannot be seen.

God, the good and bad angels, and the souls of men are the only spirits.

**6. Why did God make you?**

God made me to know Him, to love Him, and to serve Him in this world, and to be happy with Him forever in the next.

God can be known from the study of nature. (Rom. 1, 20.)

But God is better known from revelation. The church in her teachings (sermons, catechisms, etc.) tells us what God revealed or said of Himself.

God is loved and served when we keep the commandments, avoid sin, pray and perform good works.

**7. Of which must we take more care, our soul or our body?**

We must take more care of our soul than of our body.

We are admonished to take care of the soul, because many people neglect their souls. But it is also our duty to take proper care of the body.

**8. Why must we take more care of our soul than of our body?**

We must take more care of our soul than of our body, because in losing our soul we lose God and everlasting happiness.

Our Lord said: "What doth it profit a man if he gain the whole world and suffer the loss of his soul." (Math. 16, 22.)

**9. What must we do to save our souls?**

To save our souls we must worship God by faith, hope, and charity; that is, we must believe in Him, hope in Him, and love Him with all our heart.

Learn the acts of Faith, Hope and Charity. (Page 6.)

**10. How shall we know the things which we are to believe?**

We shall know the things which we are to believe from the Catholic Church, through which God speaks to us.

In her teaching the Catholic Church depends first on the Holy Ghost and then on Holy Scripture (Bible) and Tradition.

The BIBLE is a collection of books, written by men under the inspiration of the Holy Ghost. The Bible is divided into the Old and New Testament.

The OLD TESTAMENT contains 45 books that are either historical, doctrinal or prophetic.

The NEW TESTAMENT contains 27 books, namely the four Gospels, the Acts of the Apostles, the 21 Epistles and the Apocalypse (book of revelation).

The CANON of the Bible is the official list of books belonging to the Bible. Thirteen books not on the official list are called apocryphal.

The church does not depend on the Bible alone because the Bible, especially the New Testament, was not intended to be a book of instructions, and because the Bible does not contain all that our Lord said and did. (Jno. 20, 25.)

CATHOLIC TRADITION ranks equal with the Bible. Tradition comprises truths of our faith, not written down in the Bible. Tradition is found recorded in the decrees of Councils, Liturgical books, Creeds, Monuments and in the writings of the Fathers. (Fathers were the great teachers of the early Christian ages. The great teachers of later ages are called Doctors of the Church.)

#### 11. Where shall we find the chief truths which the Church teaches?

We shall find the chief truths which the Church teaches in the Apostles' Creed.

This Creed (or formula of belief) was composed chiefly by the Apostles. Other Creeds are those of Nice, Athanasius, Constantinople, and Trent.

The Apostles were the twelve men chosen by Christ to govern His Church. They are Peter, Andrew, James, John, Philip, Bartholomew, Thomas, Matthew, James, Thaddeus, Simon and Judas Iscariot, whose place was taken by Matthias. Although St. Paul was made an Apostle later



on by Christ, the Apostles were always known as the twelve, to distinguish them from the other faithful.

**12. Say the Apostles' Creed.**

I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified; died, and was buried. He descended into hell; the third day He arose again from the dead; He ascended into heaven, sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

## LESSON TWO

### ON GOD AND HIS PERFECTIONS

**13. What is God?**

God is a spirit, infinitely perfect.

A spirit has no material body.

A thing is perfect if it is complete and has no defect (e. g., a perfect eye).

A thing is infinite if it is not limited by space or time. God alone is infinite.

The world proves the existence of God because, (1) the world shows an intelligent Creator in its order, in cause and effect, etc., (2) conscience proves the existence of God because it shows us a judge who approves or condemns our acts, (3) God Himself proved His existence in that He spoke to man as we learn from the Bible.

**14. Had God a beginning?**

God had no beginning; He always has been and He always will be.

In speaking of God we must not picture Him as a human being.

The infinite perfection of God explains why God is not only holy, but all-holy; not only wise, but all-wise, etc.

**15. Where is God?**

God is everywhere.

God is present in a special manner in heaven, in the Blessed Sacrament and in the souls of the just.

**16. If God is everywhere, why do we not see Him?**

We do not see God, because He is a pure spirit and cannot be seen with bodily eyes.

**17. Does God see us?**

God sees us and watches over us.

God's watching over us is called Divine Providence.

**18. Does God know all things?**

God knows all things, even our most secret thoughts, words, and actions.

**19. Can God do all things?**

God can do all things, and nothing is hard or impossible to Him.

God can do things. This, however, does not include contradictions, because contradictions are false thinking on our part. Thus God cannot lie or do wrong. Lying and wrongdoing come from wickedness and ignorance and these are impossible in an all-holy and all-wise God.

**20. Is God just, holy, and merciful?**

God is all just, all holy, all merciful, as He is infinitely perfect.

God is all just in that He rewards the good and punishes the evil; He is all-holy in that He loves only what is good; He is all-merciful in that He is ready to forgive the repentant sinner.

## LESSON THREE

### ON THE UNITY AND TRINITY OF GOD

#### 21. Is there but one God?

Yes; there is but one God.

Idolatry is the worship of creatures as gods. Idolatry did not exist from the beginning, but started with the building of the Tower of Babel.

#### 22. Why can there be but one God?

There can be but one God, because God, being supreme and infinite, cannot have an equal.

#### 23. How many Persons are there in God?

In God there are three Divine Persons, really distinct, and equal in all things—the Father, the Son, and the Holy Ghost.

In the Old Testament the Blessed Trinity was scarcely known. God's goodness in Redemption made this mystery known to us.

#### 24. Is the Father God?

The Father is God and the first Person of the Blessed Trinity.

#### 25. Is the Son God?

The Son is God and the second Person of the Blessed Trinity.

#### 26. Is the Holy Ghost God?

The Holy Ghost is God and the third Person of the Blessed Trinity.

#### 27. What do you mean by the Blessed Trinity?

By the Blessed Trinity I mean one God in three Divine Persons.

There is no contradiction in stating that three persons share in one nature. In speaking of the Blessed Trinity

we do not say that three natures are one nature or that three persons are one person.

The sign of the cross, the Glory be to the Father, the words of Baptism and of the Apostles' Creed teach us the mystery of the Blessed Trinity.

**28. Are the three Divine Persons equal in all things?**

The three Divine Persons are equal in all things.

When our Lord said: "The Father is greater than I." (Jno. 14, 28), He spoke as man according to His human nature and not as God.

**29. Are the three Divine Persons one and the same God?**

The three Divine Persons are one and the same God having one and the same Divine nature and substance.

**30. Can we fully understand how the three Divine Persons are one and the same God?**

We cannot fully understand how the three Divine Persons are one and the same God, because this is a mystery.

No perfect example can be given to explain the Blessed Trinity. An example might be a lighted candle with its fire, heat, and light, all in one.

**31. What is a mystery?**

A mystery is a truth which we cannot fully understand.

We believe in mysteries because we have evidence that they exist (e. g., electricity).

We know the existence of the Blessed Trinity from the Annunciation (Luke 1, 35), the Baptism of our Lord (Math. 3, 16), our Lord's conversation with Nicodemus (Jno. 3, 5-16), the promise of the Holy Ghost (Jno. 14, 26), and our Lord's commission to the Apostles to baptize (Math. 28, 19).

## LESSON FOUR

### ON CREATION

#### 32. Who created heaven and earth, and all things?

God created heaven and earth, and all things.

To create means to make out of nothing.

We do not know how the inspired writer of the Bible obtained his knowledge of creation; it might have been through a vision. But the biblical account of creation is founded on truth. Investigations show that life on earth was developed as it is stated in the Bible. The days of creation might be long periods of time, because our present day only came into existence on the fourth day with the creation of the sun.

#### 33. How did God create heaven and earth?

God created heaven and earth from nothing by His word only; that is, by a single act of His all-powerful will.

The phrase "from nothing" means the absence of anything material. Man cannot create but only make, that is, put things together.

#### 34. Who are the chief creatures of God?

The chief creatures of God are angels and men.

Angels are chief creatures of God because they are intelligent spirits, and men, because they have immortal souls.

#### 35. What are Angels?

Angels are pure spirits without a body, created to adore and enjoy God in heaven.

Angel means messenger. Angels are the inhabitants of heaven.

#### 36. Were the Angels created for any other purpose?

The angels were also created to assist before the throne of God and minister unto Him; they have



often been sent as messengers from God to man; and are also appointed our guardians.

To minister means to serve.

Angels were sent to Abraham, Lot, Jacob, Tobias, St. Joseph, to the Blessed Virgin, St. Peter, etc.

The bodies of angels were not real but assumed, so that men could see them.

Angels that watch over us are called guardian angels. (Exod. 23, 20.)

The nine choirs of angels are: Cherubim, Seraphim, Thrones, Powers, Virtues, Dominations, Principalities, Archangels, and Angels.

**37. Were the Angels, as God created them, good and happy?**

The Angels, as God created them, were good and happy.

**38. Did all the Angels remain good and happy?**

Not all the Angels remained good and happy; many of them sinned and were cast into hell, and these are called devils or bad angels.

God tried the angels before He admitted them to beatific vision. (2 Tim. 2, 5.) Some sinned by pride (Is. 14, 14) and are known as the fallen angels, or devils. Devils tempt us as they did our Lord. (Math. 4, 1) Devils cannot harm us if we resist. (Jas. 4, 7.)

## **LESSON FIVE**

### **ON OUR FIRST PARENTS AND THE FALL**

**39. Who were the first man and woman?**

The first man and woman were Adam and Eve.

The creation of Eve shows that all men descend from Adam. Adam had other children besides Cain, Abel and Seth. (Gen. 5, 4.) The five races of men show minor but no essential differences. These minor differences can be explained by food, climate, etc.

Evolution is the theory that man developed from lower forms of animals. There is no scientific proof for evolution, though it claims to be scientific, nor is there any evidence that man has ever been anything else but man. Evolution moreover ought to be able to repeat itself to be a good theory. Certain skulls found might be cases of degeneracy and prove nothing, as does the evolutionary arrangement of skeletons in museums.

**40. Were Adam and Eve innocent and holy when they came from the hand of God?**

Adam and Eve were innocent and holy when they came from the hand of God.

In this state they possessed the supernatural gift of sanctifying grace, and also the preternatural gifts of infused knowledge, of strength of will, of freedom from concupiscence (unlawful desires) and from sickness; and of immortality of the body.

A natural gift is an endowment that goes with nature (e. g., sight for eye), a preternatural gift is an enlargement of the natural gift (immortal life for the body), a supernatural gift is above the nature of man (grace, beatific vision).

**41. Did God give any command to Adam and Eve?**

To try their obedience God commanded Adam and Eve not to eat of a certain fruit which grew in the garden of Paradise.

Not the eating of the fruit but the violation of God's Commandment made the first sin so great.

**42. What were the chief blessings intended for Adam and Eve had they remained faithful to God?**

The chief blessings intended for Adam and Eve had they remained faithful to God, were a constant state of happiness in this life and everlasting glory in the next.

Adam and Eve were to be happy in the Garden of Paradise; but the Garden of Paradise disappeared with sin.

Everlasting glory means everlasting happiness and honor in heaven.

**43. Did Adam and Eve remain faithful to God?**

Adam and Eve did not remain faithful to God; but broke His command by eating the forbidden fruit.

The sin of Adam and Eve shows the dangers of listening to temptation.

**44. What befell Adam and Eve on account of their sin?**

Adam and Eve, on account of their sin, lost innocence and holiness, and were doomed to sickness and death.

They lost the supernatural and the preternatural gifts (ques. 40).

**45. What evil befell us on account of the disobedience of our first parents?**

On account of the disobedience of our first parents, we all share in their sin and punishment, as we should have shared in their happiness if they had remained faithful.

Redemption is a proof that we share in the sin of Adam. The Bible says: "By the disobedience of one, many were made sinners, etc." (Rom. 5, 18.)

Another proof is the fact that man's life of suffering on earth is not in harmony with his status as chief creature on earth. The fall of man is the only explanation of evil.

**46. What other effects followed from the sin of our first parents?**

Our nature was corrupted by the sin of our first parents, which darkened our understanding, weakened our will, and left in us a strong inclination to evil.

In question 45 we have the loss of the supernatural gift of grace. Here we have the loss of the preternatural gifts.

47. What is the sin called which we inherit from our first parents?

The sin which we inherit from our first parents is called original sin.

Original means the beginning or source.

48. Why is this sin called original?

This sin is called original because it comes down to us from our first parents, and we are brought into the world with its guilt on our soul.

As a father of his family, so Adam drew the human race into misery.

Some heretics deny original sin in man. But the Bible says that we are children of wrath (Eph. 2, 3) and are conceived in sin (Ps. 50, 7). (See also explanations to question 45.)

49. Does this corruption of our nature remain in us after original sin is forgiven?

This corruption of our nature and other punishments remain in us after original sin is forgiven.

Redemption brings us grace only. The preternatural gifts (ques. 40) remain lost as a reminder of God's punishment.

50. Was any one ever preserved from original sin?

The Blessed Virgin Mary, through the merits of her Divine Son, was preserved from the guilt of original sin, and this privilege is called her Immaculate Conception.

Christ redeemed the Blessed Virgin, but her salvation was accomplished differently from ours. God never allowed sin to touch her heart.

## LESSON SIX

### ON SINS AND ITS KINDS

#### 51. Is original sin the only kind of sin?

Original sin is not the only kind of sin; there is another kind of sin, which we commit ourselves, called actual sin.

Actual sins are sinful acts for which we are personally responsible.

#### 52. What is actual sin?

Actual sin is any wilful thought, word, deed, or omission contrary to the law of God.

We can always know whether an act is sinful by finding out whether it violates any one of God's commandments. There is no sin if the human will cannot act freely as in sleep, in a stupor, or in an accident (unless there is sinful negligence).

#### 53. How many kinds of actual sin are there?

There are two kinds of actual sin — mortal and venial.

Vice is not a special kind of sin but the repetition of the same sin (bad habit).

Some sins are great (mortal) and others are small (venial). Our Lord compared mortal sin to camels and beams; venial sins to gnats and motes. (Math. 23, 24, and 7, 3.)

#### 54. What is mortal sin?

Mortal sin is a grievous offence against the law of God.

A thing is grievous if it causes grief or is offensive and harmful. Here grievous means so evil that it turns God against us.

#### 55. Why is this sin called mortal?

This sin is called mortal because it deprives us of spiritual life, which is sanctifying grace, and



brings everlasting death and damnation on the soul.

Mortal means death-bringing. Mortal sin is punished by the loss of grace, by everlasting death, which is exclusion from heaven, and by damnation, which is the suffering of hell.

**56. How many things are necessary to make a sin mortal?**

To make a sin mortal three things are necessary: a grievous matter, sufficient reflection, and full consent of the will

The most serious mortal sins are the sins against the Holy Ghost. They are presumption of God's mercy, despair, opposition to truth, obstinacy in sin, envy of another's spiritual good, and impenitence.

**57. What is venial sin?**

Venial sin is a slight offence against the law of God in matters of less importance, or, in matters of great importance, it is an offence committed without sufficient reflection or full consent of the will.

Venial means pardonable. Venial sins lessen but do not deprive us of God's friendship. Venial sins are remitted in confession or by prayers and good works.

**58. Which are the effects of venial sin?**

The effects of venial sin are the lessening of the love of God in our heart, the making us less worthy of His help and the weakening of the power to resist mortal sin.

**59. Which are the chief sources of sin?**

The chief sources of sin are seven: Pride, Covetousness, Lust, Anger, Gluttony, Envy, and Sloth; and they are commonly called capital sins.

These capital sins are evil inclinations of the heart. In reality they are undue exaggerations of something good

and useful, thus pride is the undue exaggeration of self-respect. (See I Jno. 2, 16 on the concupiscences, and I Tim. 6, 10 on the root of evil.)

The virtues opposed to the capital sins are Humility, Liberality, Chastity, Meekness, Temperance, Charity, and Zeal.

A temptation is an evil suggestion coming from the devil, the world or the flesh.

A temptation is not a sin unless one likes it or consents to it.

A near occasion of sin is a person, place or thing that in some way leads us into sin.

## LESSON SEVEN

### ON THE INCARNATION AND REDEMPTION

#### 60. Did God abandon man after he fell into sin?

God did not abandon man after he fell into sin, but promised him a Redeemer, who was to satisfy for man's sin and reopen to him the gates of heaven.

To abandon means to withdraw from, or to forsake.

Christ is our Redeemer who buys us back out of the bondage of sin. He is our Mediator who reconciles us with God. He is our Intercessor who pleads for us with God.

God promised a Redeemer to Adam, Abraham, Isaac, Jacob, and David and kept his promise alive through the chosen people (Israelites) and the prophets.

There might have been as many as 70 prophets but only 16 are known to have written. Of these 16, Isaias, Jeremias, Ezekiel, and Daniel are called the major prophets because they wrote the most about Christ. The other 12 are the minor prophets.

The types and figures of the Old Testament are persons or things that refer to Christ and His Church. Such are Abel, Melchisedech, Moses, David, Jonas, the paschal lamb, brazen serpent, manna, etc.

**61. Who is the Redeemer?**

Our Blessed Lord and Saviour Jesus Christ is the Redeemer of mankind.

Jesus means Saviour; Christ means the Anointed.

The angel at the Annunciation and the Nativity, Christ in His speech, in His miracles and in fulfilling the prophecies proved that He was the Redeemer.

**62. What do you believe of Jesus Christ?**

I believe that Jesus Christ is the Son of God, the second Person of the Blessed Trinity, true God and true man.

Christ is the only begotten Son and hence the Son of God by nature. Through grace we are sons of God by adoption. (Rom. 8, 15, 2. Pet. 1, 4.)

Christ often called Himself the Son of man to direct his hearers to the messianic prophecy of Daniel. (Dan. 7, 13.)

**63. Why is Jesus Christ true God?**

Jesus Christ is true God because He is the true and only Son of God the Father.

The life, the teachings, the miracles, and prophecies of our Lord prove that He is God.

A prophecy is the foretelling of the future.

A miracle is an act that can be done only by the power of God. A miracle of the first class is an act contrary to the laws of nature (raising the dead). A miracle of the second class is an act done in an extraordinary way (instant healing of the sick.)

**64. Why is Jesus Christ true man?**

Jesus Christ is true man because He is the Son of the Blessed Virgin Mary and has a body and soul like ours.

St. Joseph was the foster-father of our Lord.

**65. How many natures are there in Jesus Christ?**

In Jesus Christ there are two natures, the nature of God and the nature of man.

By nature we mean all the gifts and parts of which a being consists.

**66. Is Jesus Christ more than one person?**

No, Jesus Christ is but one Divine Person.

By person we mean an intelligent being responsible for his acts.

**67. Was Jesus Christ always God?**

Jesus Christ was always God, as He is the second Person of the Blessed Trinity, equal to His Father from all eternity.

**68. Was Jesus Christ always man?**

Jesus Christ was not always man but became man at the time of His Incarnation.

**69. What do you mean by the Incarnation?**

By the Incarnation I mean that the Son of God was made man.

The Bible says: "The word was made flesh and dwelt amongst us." (Jno. 1, 14). The word Incarnation is composed of in = in, into; and of caro = flesh.

The Angelus is a daily reminder of the Incarnation.

**70. How was the Son of God made man?**

The Son of God was conceived and made man by the power of the Holy Ghost, in the womb of the Blessed Virgin Mary.

The angel said to Mary: "The Holy Ghost shall come upon thee and the power of the Most High shall overshadow thee, and therefore the Holy, which shall be born of thee, shall be called the Son of God." (Luke 1, 35.)

**71. Is the Blessed Virgin Mary truly the Mother of God?**

The Blessed Virgin Mary is truly the Mother of God, because the same Divine Person who is the Son of God is also the Son of the Blessed Virgin Mary.

St. Elizabeth called Mary the Mother of God. (Luke 1, 48.)

Mary was the Mother of Christ only in His human nature.

Christ has no brothers. The brethren mentioned in the Bible were His relatives. The biblical title of "first born" (Luke 2, 7) was established by God after the Exodus out of Egypt and means God's child. (Exod. 13, 2.)

**72. Did the Son of God become man immediately after the sin of our first parents?**

The Son of God did not become man immediately after the sin of our first parents, but was promised to them as a Redeemer.

Christ came about 4000 years after God's promise to Adam that men might learn to appreciate His coming. That was the first Advent.

**73. How could they be saved who lived before the Son of God became man?**

They who lived before the Son of God became man could be saved by believing in a Redeemer to come, and by keeping the Commandments.

There is only one Redeemer, Jesus Christ. "Neither is there salvation in any other." (Acts 4, 12.)

Those who do not know our Lord or the commandments are obliged to keep the natural law written by God in the hearts of man. (This is called following the voice of conscience.)

**74. On what day was the Son of God conceived and made man?**

The Son of God was conceived and made man on Annunciation day—the day on which the Angel Gabriel announced to the Blessed Virgin Mary that she was to be the Mother of God.

The Annunciaton took place at Nazareth.



**75. On what day was Christ born?**

Christ was born on Christmas day in a stable at Bethlehem, over nineteen hundred years ago.

Christmas means Mass in honor of Christ.

Christmas is the anniversary of our Lord's birth and is also known as the feast of the Nativity.

Bethlehem, about five miles south of Jerusalem, was the home of the kingly family of David to which Mary and Joseph belonged. The census-taking at that time brought Mary and Joseph to Bethlehem and thus the prophecy, "And thou Bethlehem," etc., was fulfilled. (Math. 2, 6.)

**76. How long did Christ live on earth?**

Christ lived on earth about thirty-three years, and led a most holy life in poverty and suffering.

**77. Why did Christ live so long on earth?**

Christ lived so long on earth to show us the way to heaven by His teachings and example.

## **LESSON EIGHT**

### **ON OUR LORD'S PASSION, DEATH, RESURRECTION, AND ASCENSION**

**78. What did Jesus Christ suffer?**

Jesus Christ suffered a bloody sweat, a cruel scourging, was crowned with thorns, and was crucified.

The bloody sweat happened in the garden of Gethsemane, a garden at the foot of Mount Olivet, the scourging and crowning in Jerusalem in the house of the Roman governor. Nine of the fourteen stations are in Jerusalem, the other five are on Mount Calvary.

**79. On what day did Christ die?**

Christ died on Good Friday.

Christ suffered on the cross from noon until three o'clock. He suffered not as God but as man.

Holy Mass renews the sacrifice of the cross whilst the crucifix, stations, and sacraments remind us of it.

**80. Why do you call that day "good" on which Christ died so sorrowful a death?**

We call that day "good" on which Christ died because by His death He showed His great love for man, and purchased for him every blessing.

**81. Where did Christ die?**

Christ died on Mount Calvary.

Calvary (Golgotha) means the place of a skull, and according to a tradition was the burial place of Adam; hence the frequent use of a skull at the bottom of the cross.

**82. How did Christ die?**

Christ was nailed to the Cross and died on it between two thieves.

Tradition knows the good thief as Dismas and the other as Gesmas.

**83. Why did Christ suffer and die?**

Christ suffered and died for our sins.

Christ showed at Nazareth (Luke 4, 29), in Gethsemane (Jno. 18, 6), and before Pilate (Jno. 19, 11) that He was not forced to die.

The death of Christ does not free us automatically from sin. By His death Christ offered satisfaction to His heavenly Father. God, in return, is willing to forgive and reinstate us in grace, but only if we show ourselves worthy.

When Christ forgave sins and demanded penance, the keeping of the Commandments, the reception of the Sacraments, prayer and good works, He showed that we must cooperate with Him.

**84. What lessons do we learn from the sufferings and death of Christ?**

From the sufferings and death of Christ we learn the great evil of sin, the hatred God bears to it, and the necessity of satisfying for it.

**85. Whither did Christ's soul go after His death?**

After Christ's death His soul descended into hell.

**86. Did Christ's soul descend into the hell of the damned?**

The hell into which Christ's soul descended was not the hell of the damned, but a place or state of rest called Limbo, where the souls of the just were waiting for Him.

The just are the good men and women that died before the coming of our Lord.

**87. Why did Christ descend into Limbo?**

Christ descended into Limbo to preach to the souls who were in prison—that is, to announce to them the joyful tidings of their redemption.

Limbo (also called the bosom of Abraham), was not a place of suffering, but a kind of waiting station. The just had to wait because Christ was to be the first to enter heaven.

**88. Where was Christ's body while His soul was in Limbo?**

While Christ's soul was in Limbo His body was in the holy sepulchre.

This sepulchre was a chamber hewn into the rocks, and belonged to Joseph of Arimathea.

**89. On what day did Christ rise from the dead?**

Christ rose from the dead, glorious and immortal, on Easter Sunday, the third day after His death.

Christ rose by His own power to show that He was master over life and death. Christ allowed His enemies to send Him into death and thus do their utmost against Him, and then by His Resurrection showed that they were powerless.

The resurrection is a proof that Christ died of His own free will and therefore, as He said, for our sins.

**90. How long did Christ stay on earth after His resurrection?**

Christ stayed on earth forty days after His resurrection to show that He was truly risen from the dead, and to instruct His Apostles.

**91. After Christ had remained forty days on earth whither did He go?**

After forty days Christ ascended into heaven, and the day on which he ascended into heaven is called Ascension day.

Christ ascended into heaven from Mount Olivet in the presence of His Apostles and according to tradition in the presence of many disciples.

The removal of the Easter candle on Ascension day reminds us of the Ascension.

**92. Where is Christ in heaven?**

In heaven Christ sits at the right hand of God, the Father Almighty.

**93. What do you mean by saying that Christ sits at the right hand of God?**

When I say that Christ sits at the right hand of God I mean that Christ as God is equal to His Father in all things, and that as man He is in the highest place in heaven next to God.

Our Lord should be honored on earth as He is in heaven. We honor our Lord at the Elevation of the Mass, at Benediction, by Eucharistic Processions, by the Feast of Corpus Christi, by devotion to the Blessed Sacrament, by the Forty Hours' Adoration, by the Feast of the Sacred Heart and of Christ the King.

## LESSON NINE

### ON THE HOLY GHOST AND HIS DESCENT UPON THE APOSTLES

#### 94. Who is the Holy Ghost?

The Holy Ghost is the third Person of the Blessed Trinity.

The Holy Ghost is the Giver of Life, the Spirit of truth, the Paraclete (Consoler), and the Sanctifier.

#### 95. From whom does the Holy Ghost proceed?

The Holy Ghost proceeds from the Father and the Son.

To proceed means to come from, as light does from a flame.

#### 96. Is the Holy Ghost equal to the Father and the Son?

The Holy Ghost is equal to the Father and the Son, being the same Lord and God as they are.

The Holy Ghost shows that He is God by acting as God. Thus the Holy Ghost created (Ps. 103), made the Incarnation possible (Luke 1, 35), sanctifies the Church (Jno. 3, 5), and inspired the writers of Holy Scripture (2 Pet. 1, 21). These things God alone can do.

#### 97. On what day did the Holy Ghost come down upon the Apostles?

The Holy Ghost came down upon the Apostles ten days after the Ascension of our Lord; and the day on which He came down upon the Apostles is called Whitsunday, or Pentecost.

Pentecost means fifty and is the fiftieth day after Easter.

Pentecost is called Whitsunday (White Sunday) on account of the white garments worn by the newly baptized.

#### 98. How did the Holy Ghost come down upon the Apostles?

The Holy Ghost came down upon the Apostles in the form of tongues of fire.

The tongues of fire were a visible, sacramental sign of the coming of the Holy Ghost. The tongues reminded the

Apostles of their mission of preaching, and the fire of the necessary zeal.

**99. Who sent the Holy Ghost upon the Apostles?**

Our Lord Jesus Christ sent the Holy Ghost upon the Apostles.

Christ said: "I will ask the Father and He shall give you another paraclete." (Jno. 14, 16.)

From Ascension to Pentecost the Apostles awaited the Holy Ghost in prayer and thus held the first novena.

**100. Why did Christ send the Holy Ghost?**

Christ sent the Holy Ghost to sanctify His Church, to enlighten and strengthen the Apostles, and to enable them to preach the Gospel.

The Holy Ghost came upon the Apostles for their own benefit and for the benefit of the Church. Pentecost marks the great spiritual change in the world.

**101. Will the Holy Ghost abide with the Church forever?**

The Holy Ghost will abide with the Church forever, and guide it in the way of holiness and truth.

Through the power of the Holy Ghost the Church is enabled to enlighten, strengthen, comfort, and sanctify man.

## **LESSON TEN**

### **ON THE EFFECTS OF THE REDEMPTION**

**102. Which are the two chief effects of the Redemption?**

The two chief effects of the Redemption are: the satisfaction of God's justice by Christ's sufferings and death, and the gaining of grace for men.

See Explanation to question 83.

**103. What do you mean by grace?**

By grace I mean a supernatural gift of God bestowed on us, through the merits of Jesus Christ, for our salvation.



Supernatural means above nature. Grace and beatific visions are the supernatural gifts and make us partakers of the divine nature. (2 Pet. 1, 4.)

**104. How many kinds of grace are there?**

There are two kinds of grace, sanctifying grace and actual grace.

**105. What is sanctifying grace?**

Sanctifying grace is that grace which makes the soul holy and pleasing to God.

Sanctifying grace not only takes away sin but also adds something to the soul. Christ says that by grace we are reborn, regenerated and renovated, and St. Peter says that by grace we are made partakers of the divine nature. Grace adds to the soul holiness, beauty, the friendship and sonship of God.

**106. What do you call those graces or gifts of God by which we believe in Him, hope in Him, and love Him?**

Those graces or gifts of God by which we believe in Him, and hope in Him, and love Him, are called the Divine virtues of Faith, Hope, and Charity.

A virtue is a good habit either acquired by us or given us by God (infused).

Faith, Hope, and Charity are like little seeds, planted in our heart with sanctifying grace. These virtues are to grace what the faculties of understanding and will are to the soul.

**107. What is Faith?**

Faith is a Divine virtue by which we firmly believe the truths which God has revealed.

**108. What is Hope?**

Hope is a Divine virtue by which we firmly trust that God will give us eternal life and the means to obtain it.

**109. What is Charity?**

Charity is a Divine virtue by which we love God above all things for His own sake, and our neighbor as ourselves for the love of God.

Faith, Hope and Charity are called the theological virtues, because they regulate our acts toward God.

The other virtues are called moral virtues because they regulate our acts towards ourselves and others. The chief moral virtues are the cardinal virtues of Prudence, Justice, Temperance, and Fortitude.

**110. What is actual grace?**

Actual grace is that help of God which enlightens our mind and moves our will to shun evil and do good.

Actual grace is a help or an assistance or an influence coming from God whenever we need it.

Cooperation with actual grace is rewarded by the reception of more grace, but a constant resistance to it is a sin against the Holy Ghost.

**111. Is grace necessary to salvation?**

Grace is necessary to salvation, because without grace we can do nothing to merit heaven.

The grace here mentioned is actual grace. Christ said: "Without Me you can do nothing." (Jno. 15, 5.)

Special times of grace are missions, devotion of the Forty Hours, pilgrimages, fast and feast days.

**112. Can we resist the grace of God?**

We can and unfortunately often do, resist the grace of God.

Christ wept over Jerusalem because her children resisted the grace of God.

**113. What is the grace of perseverance?**

The grace of perseverance is a particular gift of God which enables us to continue in the state of grace till death.

The Bible says: "He who has begun a good work in you, will perfect it." (Phil. 1, 6.)

## **LESSON ELEVEN**

### **ON THE CHURCH**

**114. What are the means instituted by our Lord to enable men at all times to share in the fruits of the Redemption?**

The means instituted by our Lord to enable men at all times to share in the fruits of His Redemption are the Church and Sacraments.

The fruits of Redemption for man are actual and sanctifying grace.

**115. What is the Church?**

The Church is the congregation of all those who profess the faith of Christ, partake of the same Sacraments, and are governed by their lawful pastors under one visible Head.

The Church is the society founded by Christ. Other names for the Church are the Kingdom of God, the Vineyard, Sheepfold, the Mystical Body and the Bride of Christ.

The word Church is taken from Cyriacon, which means God's House.

A congregation is a society of men gathered for the worship of God.

Lawful pastors are parish priests, Bishops, and the Pope.

The Church is divided into a Teaching Church (Pope and Bishops) and a Hearing Church (laymen).

We also speak of the body of the Church, which comprises all the actual members, and of the soul of the Church, which comprises all that possess God's grace, even if they are not actual members.

**116. Who is the invisible Head of the Church?**

Jesus Christ is the invisible Head of the Church.

Christ the King rules the Church indirectly through the Holy Ghost, the Apostles and their successors.

**117. Who is the visible Head of the Church?**

Our Holy Father the Pope, the Bishop of Rome, is the Vicar of Christ on earth and the visible Head of the Church.

Pope means Father. Bishop originally meant overseer, but is now applied to the possessor of all the priestly powers.

The Pope is called the Sovereign Pontiff, (chief high-priest), the Vicar of Christ (Christ's representative), and His Holiness, (a title of honor).

**118. Why is the Pope, the Bishop of Rome, the visible Head of the Church?**

The Pope, the Bishop of Rome, is the visible Head of the Church because he is the successor of St. Peter, whom Christ made the chief of the Apostles and the visible Head of the Church.

Whoever becomes Bishop of Rome becomes thereby the lawful successor of St. Peter in all his rights and powers. The Cardinals in their capacity as prominent priests of Rome, elect the Bishop of Rome.

**119. Who are the successors of the other Apostles?**

The successors of the other Apostles are the Bishops of the Holy Catholic Church.

Bishops exercise the same power as the Apostles but only in their diocese. They owe obedience to the Pope as the Apostles did to St. Peter.

An Archbishop is a Bishop who presides over the Bishops of his Archdiocese.

A Primate is a Bishop who presides over the Bishops of a nation.

A Patriarch is the Bishop of an important diocese like Rome, Antioch, and Alexandria.

An Ecclesiastic sent by the Pope in civil affairs is called a legate; and if in church affairs, a delegate.

**120. Why did Christ found the Church?**

Christ founded the Church to teach, govern, sanctify, and save all men.

Thus the work of Redemption, started by our Lord on earth, will always continue.

**121. Are all bound to belong to the Church?**

All are bound to belong to the Church, and he who knows the Church to be the true Church and remains out of it cannot be saved.

The phrase "out of the Church there is no salvation" applies to men of bad faith, who sin against the truth. It does not apply to men of good faith, that belong to the soul of the church (Question 115.)

To say that one church is as good as another is to deny that Christ established one Church.

To say that one should not change his religion to become a Catholic is to encourage sinning against the truth.

To say that there are many roads leading to heaven is to contradict our Lord's words: "I am the Way, the Truth and the Life." (Jno. 14, 6.)

To say that one can be honest without going to church is to deny the first commandment.

## **LESSON TWELVE**

### **ON THE ATTRIBUTES AND MARKS OF THE CHURCH**

**122. What are the attributes of the Church?**

The attributes of the Church are three: authority, infallibility, and indefectibility.

An attribute (quality) is something that belongs to or is a part of a person or thing; thus, intelligence in man, bright color in gold, whiteness in snow, etc.

**123. What do you mean by the authority of the Church?**

By the authority of the Church I mean the right and power which the Pope and the bishops, as the successors of the Apostles, have to teach and to govern the faithful.

Christ obliged us to obey the Apostles and their successors when He said: "Teach them (the nations) to observe all things (Math. 28, 19), and again, "He that hears you, hears Me." (Luke 10, 16.) If every one could have his own way or opinion, Christ's teaching would be useless.

**124. What do you mean by the infallibility of the Church?**

By the infallibility of the Church I mean that the Church cannot err when it teaches a doctrine of faith and morals.

To err means to make a mistake.

If the Church is to be a sure guide to heaven, it must possess Infallibility.

A doctrine of faith and morals is a truth taught in regard to our faith or morals (morals refer to human actions).

A dogma is the declaration of the church, that a certain doctrine of faith or morals has been revealed by God.

A dogma is not a new teaching but a clear statement of what Christ and the Apostles taught.

**125. When does the Church teach infallibly?**

The Church teaches infallibly when it speaks through the Pope and the bishops, united in general council, or through the Pope alone when he proclaims to all the faithful a doctrine of faith or morals.

**126. What do you mean by the indefectibility of the Church?**

By the indefectibility of the Church I mean that



the Church as Christ founded it, will last till the end of time.

Indefectibility means freedom from defeat, decay or destruction. Christ said of His Church: "The gates of hell shall not prevail against it." (Math. 16, 18.)

**127. In whom are these attributes found in their fulness?**

These attributes are found in their fulness in the Pope, the visible Head of the Church, whose infallible authority to teach bishops, priests, and people in matters of faith or morals will last till the end of the world.

Like St. Peter, the Pope has the power of the keys and is the rock upon which Christ founded His Church. The Pope is the first in the Church by the fulness of his power; he is the shepherd of all bishops, priests, and people.

**128. Has the Church any marks by which it may be known?**

The Church has four marks by which it may be known: it is One; it is Holy; it is Catholic; it is Apostolic.

Christ established His Church so that it can be distinguished from such as claim to be the Church of Christ.

A mark is an attribute of the Church that can be easily recognized.

**129. How is the Church One?**

The Church is One because all its members agree in one faith, are all in one communion, and are all under one head.

Christ would not establish a Church divided against itself. He said: "There shall be one fold and one shepherd." (Jno. 10, 16.)

**130. How is the Church Holy?**

The Church is Holy because its founder, Jesus Christ, is holy; because it teaches a holy doctrine;

invites all to a holy life; and because of the eminent holiness of so many thousands of its children.

The fact that sinners are members of the Church does not argue against the holiness of the Church. Christ compared His Church to be a field having chaff among the wheat and to a net containing bad fish among the good. Her mission precisely is to change sinners into saints and in this the Church has been eminently successful in every age. The saints are the proof of the holiness of the Church.

### **131. Why is the Church Catholic or universal?**

The Church is Catholic or universal because it subsists in all ages, teaches all nations, and maintains all truth.

The Church was established for all men without distinction of class, color, or race.

### **132. How is the Church Apostolic?**

The Church is Apostolic because it was founded by Christ on His Apostles, and is governed by their lawful successors, and because it has never ceased, and never will cease, to teach their doctrine.

Not goodness or cleverness but only a lawful appointment or calling gives one the right to teach in the Church. Christ said: "You have not chosen me; but I have chosen you." (Jno. 15, 16.)

### **133. In which Church are these attributes and marks found?**

These attributes and marks are found in the Holy Roman Catholic Church alone.

Therefore the Roman Catholic Church is the only Church that can claim to be the Church founded by Christ.

**134. From whom does the Church derive its undying life and infallible authority?**

The Church derives its undying life and infallible authority from the Holy Ghost, the spirit of truth, who abides with it forever.

**135. By whom is the Church made and kept One, Holy, and Catholic?**

The Church is made and kept One, Holy, and Catholic by the Holy Ghost, the spirit of love and holiness, who unites and sanctifies its members throughout the world.

Due to the Holy Ghost the Church is the Living Temple of God. (2 Cor. 6, 16), the Bride of Christ (Eph. 5, 25), and the Body of Christ (Eph. 4, 16). He is the source of the external life of the Church as a religious society and the source of its internal life, the sanctification of its members.

## **LESSON THIRTEEN**

### **ON THE SACRAMENTS IN GENERAL**

**136. What is a Sacrament?**

A Sacrament is an outward sign, instituted by Christ to give grace.

The word sacrament signifies a means unto holiness.

A sign is that by which a thing is made known (as smoke indicates fire). If a sign also produces the thing made known it is an effective sign (sacrament).

A Sacrament is a sacred action combined with appropriate words. By it grace is made known and given. The ceremonies surrounding the sacramental action were added by the Church.

**137. How many Sacraments are there?**

There are seven Sacraments: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony.

Baptism starts supernatural life in the soul, Confirmation strengthens it. Holy Eucharist nourishes it, Pen-

ance restores it. Extreme Unction protects it up to the end. Holy Orders provides ministers for the Sacraments, and Matrimony sanctifies married life.

**138. Whence have the Sacraments the power of giving grace?**

The Sacraments have the power of giving grace from the merits of Jesus Christ.

The priest administering and the person receiving a Sacrament have only to fulfill the conditions necessary for the administration or the reception of a Sacrament. Grace itself comes with the Sacrament.

**139. What grace do the Sacraments give?**

Some of the Sacraments give sanctifying grace, and others increase it in our souls.

**140. Which are the Sacraments that give sanctifying grace?**

The Sacraments that give sanctifying grace are Baptism and Penance; and they are called Sacraments of the dead.

**141. Why are Baptism and Penance called Sacraments of the dead?**

Baptism and Penance are called Sacraments of the dead, because they take away sin, which is the death of the soul, and give grace, which is its life.

In these two Sacraments Christ raises the spiritual dead to life, as He raised the dead while on earth.

**142. Which are the Sacraments that increase sanctifying grace in our soul?**

The Sacraments that increase sanctifying grace in our souls are: Confirmation, Holy Eucharist, Extreme Unction, Holy Orders, and Matrimony; and they are called Sacraments of the living.

- 143. Why are Confirmation, Holy Eucharist, Extreme Unction, Holy Orders, and Matrimony called Sacraments of the living?**

Confirmation, Holy Eucharist, Extreme Unction, Holy Orders, and Matrimony are called Sacraments of the living, because those who receive them worthily are already living the life of grace.

The names of these five Sacraments show that they were not instituted for the purpose of taking away sin.

- 144. What sin does he commit who receives the Sacraments of the living in mortal sin?**

He who receives the Sacraments of the living in mortal sin commits a sacrilege, which is a great sin, because it is an abuse of a sacred thing.

A thing is sacred if it is dedicated to the service of God. This holds also for a person or place.

- 145. Besides sanctifying grace do the Sacraments give any other grace?**

Besides sanctifying grace the Sacraments give another grace, called sacramental.

If the Sacraments gave only sanctifying grace, one Sacrament would have been sufficient.

- 146. What is sacramental grace?**

Sacramental grace is a special help which God gives, to attain the end for which He instituted each Sacrament.

- 147. Do the Sacraments always give grace?**

The Sacraments always give grace, if we receive them with the right dispositions.

There is a valid (real) and a licit (lawful) reception of the Sacraments.

The right dispositions for a valid reception are: an intention for Baptism; for the other Sacraments, an

intention plus Baptism. (Infant Baptism and Holy Communion are exceptions).

The right dispositions for a licit reception are: an act of Contrition for Baptism and Penance; for the other Sacraments, freedom from mortal sin (state of grace).

**148. Can we receive the Sacraments more than once?**

We can receive the Sacraments more than once, except Baptism, Confirmation, and Holy Orders.

**149. Why can we not receive Baptism, Confirmation, and Holy Orders more than once?**

We cannot receive Baptism, Confirmation, and Holy Orders more than once, because they imprint a character in the soul.

**150. What is the character which these Sacraments imprint in the soul?**

The character which these Sacraments imprint in the soul is a spiritual mark which remains forever.

**151. Does this character remain in the soul even after death?**

This character remains in the soul even after death: for the honor and glory of those who are saved; for the shame and punishment of those who are lost.

This character is not a grace, but a spiritual distinction given to the soul. Baptism distinguishes us as children of God, Confirmation as soldiers of Christ, and Holy Orders as priests of God.

## **LESSON FOURTEEN**

### **ON BAPTISM**

**152. What is Baptism?**

Baptism is a Sacrament which cleanses us from original sin, makes us Christians, children of God, and heirs of heaven.



Baptism is the most necessary Sacrament because the other Sacraments cannot be received without it, and because it is the beginning of the spiritual life in man. By it we become members of the church on earth and members of God's family in heaven.

**153. Are actual sins ever remitted by Baptism?**

Actual sins and all the punishment due to them are remitted by Baptism, if the person baptized be guilty of any.

This question refers to Baptism in adults who are capable of sin. Baptism, making us spiritually a new man necessarily destroys all of the old, sinful man in us. (Eph. 4, 22, 24.)

**154. Is Baptism necessary to salvation?**

Baptism is necessary to salvation, because without it we cannot enter into the kingdom of heaven.

Baptism is necessary for all, even infants, because Christ made no exception when He said: "Unless man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of heaven." (Jno. 3, 5.)

To say that Baptism is not necessary for salvation, but only faith, is to deny our Lord's words. Moreover, the real saving faith is a faith in Christ and in all that He commanded. Such a faith includes Baptism.

It is unchristian to say that parents force the will of their children by Baptism. Parents are responsible for the spiritual more than for the bodily welfare of their children. Again parents do not force their children by doing for them what children themselves must do, namely, obey Christ's command.

Unbaptized children cannot enter heaven but do not therefore have to suffer. Unbaptized adults can reach heaven through baptism of desire or blood.

Baptism being a solemn and important act, is properly conferred in Church and preferably on Sunday.

**155. Who can administer Baptism?**

The priest is the ordinary minister of Baptism; but in the case of necessity any one who has the use of reason may baptize.

A Baptism conferred by a priest or layman without ceremonies is called a private Baptism. The ceremonies omitted in private Baptism should be supplied later on if possible.

**156. How is Baptism given?**

Whoever baptizes should pour water on the head of the person to be baptized, and say, while pouring the water: I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

**157. How many kinds of Baptism are there?**

There are three kinds of Baptism: Baptism of water, of desire, and of blood.

In reality there is only one Baptism, that of water.

Baptism of desire and of blood are substitutes and are to be followed by Baptism of water if possible.

**158. What is Baptism of water?**

Baptism of water is that which is given by pouring water on the head of the person to be baptized, and saying at the same time: I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

**159. What is Baptism of desire?**

Baptism of desire is an ardent wish to receive Baptism, and to do all that God has ordained for our salvation.

God does not ask the impossible and here accepts the wish for the deed. We have a similar case in Contrition for Confession.

**160. What is Baptism of blood?**

Baptism of the blood is the shedding of one's blood for the faith of Christ.

**161. Is Baptism of desire or of blood sufficient to produce the effects of Baptism of water?**

Baptism of desire or of blood is sufficient to produce the effects of the Baptism of water, if it is impossible to receive the Baptism of water.

**162. What do we promise in Baptism?**

In Baptism we promise to renounce the devil with all his works and pomps.

The promises are called the Baptismal vows and they establish a covenant or agreement between God and man. It is customary to renew them from time to time and on special occasions, as first Holy Communion, feast of the Blessed Trinity, missions, etc.

**163. Why is the name of a saint given in Baptism?**

The name of a saint is given in Baptism in order that the person baptized may imitate his virtues and have him as a protector.

The Church does not approve of, nor should parents burden their children with odd, heathen, or fantastical names.

**164. Why are godfathers and godmothers given in Baptism?**

Godfathers and godmothers are given in Baptism in order that they may promise, in the name of the child, what the child itself would promise if it had the use of reason.

**165. What is the obligation of a godfather and a godmother?**

The obligation of a godfather and a godmother is to instruct the child in its religious duties, if the parents neglect to do so or die.

Godfathers and godmothers are also called sponsors. Their duty lasts as long as the child needs a spiritual guide. The name godfather and godmother indicates a spiritual relation between them and their godchild, which even forbids marriage between them.

Sponsors must be practical Catholics.

Parents cannot act as sponsors for their children nor husband and wife for each other.

In regard to Baptism it must be remembered that no adult can be baptized against his will, and a non-Catholic child cannot be baptized unless it is dying or its Catholic education is promised.

## LESSON FIFTEEN

### ON CONFIRMATION

#### 166. What is Confirmation?

Confirmation is a Sacrament through which we receive the Holy Ghost to make us strong and perfect Christians and soldiers of Jesus Christ.

Confirmation means to make firm, to strengthen.

The Bible, Acts 8, 17, and 9, 17, says that the Apostles imparted the Holy Ghost by the laying on of hands.

Confirmation should be received ordinarily after the seventh year.

Confirmation sponsors should be practical Catholics. Only one sponsor is required and should be of the same sex. The duties of a confirmation sponsor are the same as those of a godfather and godmother, but the spiritual relationship established in Confirmation between the confirmed and sponsors does not forbid marriage as it does in Baptism.

#### 167. Who administers Confirmation?

The bishop is the ordinary minister of Confirmation.

Since the Apostles and Bishops are the generals in Christ's army they should enroll the soldiers of Christ's army. In extraordinary cases, however, the Pope may delegate a priest to confirm.

**168. How does the bishop give Confirmation?**

The bishop extends his hands over those who are to be confirmed, prays that they may receive the Holy Ghost, and anoints the forehead of each with holy chrism in the form of a cross.

The extending of both hands expresses the fulness of Grace. The anointing of the forehead is the outward sign of this Sacrament.

**169. What is holy chrism?**

Holy chrism is a mixture of olive-oil and balm, consecrated by the bishop.

Olive oil gives strength, balm<sup>s</sup> emit<sup>s</sup> a sweet odor. So Confirmation is to make us strong and agreeable in God's sight by helping us to practice virtue and perform good works.

Holy chrism and the other holy oils are blessed by the Bishop on Maundy Thursday.

**170. What does the bishop say in anointing the person he confirms?**

In anointing the person he confirms the bishop says: I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost.

**171. What is meant by anointing the forehead with chrism in the form of a cross?**

By anointing the forehead with chrism in the form of a cross is meant, that the Christian who is confirmed must openly profess and practice his faith, never be ashamed of it, and rather die than deny it.

Christ said that we should profess our faith and let our light shine for the benefit of our neighbor (Mark 5, 16.)

But this profession is only an obligation when the honor of God, the good of our neighbor or lawful authority requires it.

- 172. Why does the bishop give the person he confirms a slight blow on the cheek?**

The bishop gives the person he confirms a slight blow on the cheek, to put him in mind that he must be ready to suffer everything, even death, for the sake of Christ.

- 173. To receive Confirmation worthily is it necessary to be in the state of grace?**

To receive Confirmation worthily it is necessary to be in the state of grace.

Confirmation is a Sacrament of the living. If it is received in mortal sin a sacrilege is committed. A good confession, however, will restore its graces.

In our preparation we should also join prayer with grace as the Apostles did.

- 174. What special preparation should be made to receive Confirmation?**

Persons of an age to learn should know the chief mysteries of faith and the duties of a Christian, and be instructed in the nature and effects of this Sacrament.

In Confirmation we promise God to live and die as good Christians, which is impossible unless we know and love our holy faith.

- 175. Is it a sin to neglect Confirmation?**

It is a sin to neglect Confirmation, especially in these evil days when faith and morals are exposed to so many and such violent temptations.



## LESSON SIXTEEN

### ON THE GIFTS AND FRUITS OF THE HOLY GHOST

#### 176. What are the effects of Confirmation?

The effects of Confirmation are an increase of sanctifying grace, the strengthening of our faith, and the gifts of the Holy Ghost.

The gifts of the Holy Ghost help us to develop the virtues of Faith, Hope, and Charity which are received in Baptism.

The relation of the seven gifts to the fruits of the Holy Ghost and the Beatitudes may be stated thus: The virtues of Faith, Hope, and Charity, influenced by the seven gifts, will produce the good deeds of a Christian life. These good deeds are enumerated in the fruits and the Beatitudes. The fruits describe acts in us similar to those of the active life of Christ. The Beatitudes describe acts in us similar to those of the inner life of Christ. Thus the fruits and Beatitudes describe the perfect Christian and soldier of Christ.

#### 177. What are the gifts of the Holy Ghost?

The gifts of the Holy Ghost are Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and Fear of the Lord.

#### 178. Why do we receive the gift of Fear of the Lord?

We receive the gift of Fear of the Lord to fill us with a dread of sin.

This is not a servile fear but one springing from love and reverence.

#### 179. Why do we receive the gift of Piety?

We receive the gift of Piety to make us love God as a Father and obey Him because we love Him.

The word piety describes the love of a child for its parents.

**180. Why do we receive the gift of Knowledge?**

We receive the gift of Knowledge to enable us to discover the will of God in all things.

Here we receive the ability to judge and choose what is necessary to salvation.

**181. Why do we receive the gift of Fortitude?**

We receive the gift of Fortitude to strengthen us to do the will of God in all things.

This gift is needed especially in time of difficulties and temptations.

**182. Why do we receive the gift of Counsel?**

We receive the gift of Counsel to warn us of the deceits of the devil, and of the dangers to salvation.

Counsel is the support of the virtue of prudence, and helps us discover God's will in doubtful matters.

**183. Why do we receive the gift of Understanding?**

We receive the gift of Understanding to enable us to know more clearly the mysteries of faith.

Understanding differs from Knowledge in that Knowledge is a practical judgment, whereas Understanding gives us an insight into faith that cannot be acquired by learning.

**184. Why do we receive the gift of Wisdom?**

We receive the gift of Wisdom to give us a relish for the things of God, and to direct our whole life and all our actions to His honor and glory.

Wisdom influences our likes and dislikes, helps us to properly estimate things and teaches us to disregard worldly, and seek heavenly reward.

### **185. Which are the Beatitudes?**

The Beatitudes are:

1. Blessed are the poor in spirit, for theirs is the kingdom of heaven.
2. Blessed are the meek, for they shall possess the land.
3. Blessed are they that mourn, for they shall be comforted.
4. Blessed are they that hunger and thirst after justice, for they shall be filled.
5. Blessed are the merciful, for they shall obtain mercy.
6. Blessed are the clean of heart, for they shall see God.
7. Blessed are the peacemakers, for they shall be called the children of God.
8. Blessed are they that suffer persecution for justice's sake, for theirs is the kingdom of heaven.

Christ gave us the Beatitudes in the sermon upon the mount. (Math. 5.)

The Beatitudes are directed against worldly views concerning: riches, self-assertion, indifference to sin, indifference to the rights of others, hard-heartedness, self-indulgence, indifference to the welfare of others, self-denial.

### **186. Which are the twelve fruits of the Holy Ghost?**

The twelve fruits of the Holy Ghost are Charity, Joy, Peace, Patience, Benignity, Goodness, Long-suffering, Mildness, Faith, Modesty, Continency, and Chastity.

The twelve fruits are the chief but not the only good acts performed with the assistance of the Holy Ghost. (Gal. 5, 22.)

Benignity is a kindly disposition towards others. Goodness is Benignity in action and means doing good. Long-suffering is patience under trial. Mildness is meekness in action and is opposed to harshness. Faith here is faithfulness. Modesty is a reserve in word and action. Continency is self-restraint.

## LESSON SEVENTEEN

### ON THE SACRAMENT OF PENANCE

#### 187. What is the Sacrament of Penance?

Penance is a Sacrament in which the sins committed after Baptism are forgiven.

This Sacrament is called Penance because it demands the virtue of Penance. It is also called confession from the confession of sins required. The place of confessing is called the confessional or the Tribunal of Penance.

Penance remits sins, the eternal punishment and at least some of the temporal punishment.

#### 188. How does the Sacrament of Penance remit sin, and restore to the soul the friendship of God?

The Sacrament of Penance remits sin and restores the friendship of God to the soul by means of the absolution of the priest.

Absolution means to forgive or pardon and comes from the words "I absolve thee, etc.," spoken by the priest.

The words of absolution give grace the same as the words of Baptism do.

Absolution is not a mere declaration but an actual forgiving of sins.

#### 189. How do you know that the priest has the power of absolving from the sins committed after Baptism?

I know that the priest has the power of absolving from the sins committed after Baptism, because Jesus Christ granted that power to the priests of His Church when He said: "Receive ye the Holy Ghost. Whose sins you shall forgive, they are for-

given them; whose sins you shall retain, they are retained."

Christ conferred a two-fold power, the power to forgive and the power to retain, when He instituted this Sacrament.

If the priest, similar to a judge, must decide whether he should forgive or retain sin, he must know the case. This two-fold power made the telling of sins necessary.

The Lateran Council of 1215 did not institute confession, it only stated how often one had to go to Confession.

**190. How do the priests of the Church exercise the power of forgiving sins?**

The priests of the Church exercise the power of forgiving sins by hearing the confession of sins, and granting pardon for them as ministers of God and in His name.

Every priest receives through Ordination the power to forgive sin, but this power can be exercised only with the permission of the Bishop. This permission is called jurisdiction, or faculties.

The seal of confession is the obligation of the priest to observe secrecy with regard to all sins told him in confession. The same obligation rests on bystanders who happen to overhear a confession.

**191. What must we do to receive the Sacrament of Penance worthily?**

To receive the Sacrament of Penance worthily we must do five things:

1. We must examine our conscience.
2. We must be sorry for our sins.
3. We must make a firm resolution never more to offend God.
4. We must confess our sins to the priest.
5. We must accept the penance which the priest gives us.

**192. What is the examination of conscience?**

The examination of conscience is an earnest effort to recall to mind all the sins we have committed since our last worthy confession.

One should give to the examination of conscience as much time as is necessary to do it carefully. Carelessness and anxiety are both out of place.

**193. How can we make a good examination of conscience?**

We can make a good examination of conscience by calling to memory the commandments of God, the precepts of the Church, the seven capital sins, and the particular duties of our state in life, to find out the sins we have committed.

**194. What should we do before beginning the examination of conscience?**

Before beginning the examination of conscience we should pray to God to give us light to know our sins and grace to detest them.

**LESSON EIGHTEEN**

**ON CONTRITION**

**195. What is contrition or sorrow for sin?**

Contrition, or sorrow for sin, is a hatred of sin and a true grief of the soul for having offended God, with a firm purpose to sin no more.

No sin will be forgiven by God in or out of confession without sorrow. The necessity of sorrow in confession proves that confession does not encourage sinning.

**196. What kind of sorrow should we have for our sins?**

The sorrow we should have for our sins should be interior, supernatural, universal, and sovereign.

For example: The contrition of King David, or Mary Magdalen, and of St. Peter.

**197. What do you mean by saying that our sorrow should be interior?**

When I say that our sorrow should be interior, I mean that it should come from the heart, and not merely from the lips.

A lip sorrow is no sorrow but rather hypocrisy.

**198. What do you mean by saying that our sorrow should be supernatural?**

When I say that our sorrow should be supernatural, I mean that it should be prompted by the grace of God, and excited by motives which spring from faith, and not by merely natural motives.

We need not worry about grace because God will always help a sinner to repentance. It is important that our sorrow shall be prompted by right motives.

If we want God to forgive us we must be sorry on account of God's goodness or justice. A natural sorrow as loss of health, fortune, honor, etc., does not refer to God and hence has no value in obtaining forgiveness of sin.

**199. What do you mean by saying that our sorrow should be universal?**

When I say that our sorrow should be universal, I mean that we should be sorry for all our mortal sins without exception.

The words "All mortal sins without exception" refer to the sins committed since our last worthy confession. Sins confessed and forgiven are not a necessary but optional matter of confession.

**200. What do you mean when you say that our sorrow should be sovereign?**

When I say that our sorrow should be sovereign, I mean that we should grieve more for having offended God than for any other evil that can befall us.

Sin is the greatest evil and hence our sorrow must be greater for sin than for any other thing. But there is a



difference between knowing a thing and feeling it. As an example we know poison to be deadly to us, and shun it as such, though things less harmful might fill us with greater repugnance.

**201. Why should we be sorry for our sins?**

We should be sorry for our sins, because sin is the greatest of evils and an offence against God our Creator, Preserver, and Redeemer, and because it shuts us out of heaven and condemns us to the eternal pains of hell.

**202. How many kinds of contrition are there?**

There are two kinds of contrition: perfect contrition and imperfect contrition.

The act of contrition in this catechism is a combination of a perfect and an imperfect act of contrition.

**203. What is perfect contrition?**

Perfect contrition is that which fills us with sorrow and hatred for sin, because it offends God, who is infinitely good in Himself and worthy of all love.

A perfect act of contrition is prompted by the love of God. Perfect contrition will bring forgiveness of sin to anyone, Christian and non-Christian, even when confession is impossible. But a perfect act of contrition does not excuse one from making a confession.

**204. What is imperfect contrition?**

Imperfect contrition is that by which we hate what offends God; because by it we lose heaven and deserve hell; or because sin is so hateful in itself.

An imperfect act of contrition is prompted by the fear of God.

**205. Is imperfect contrition sufficient for a worthy confession?**

Imperfect contrition is sufficient for a worthy confession, but we should endeavor to have perfect contrition.

**206. What do you mean by a firm purpose of sinning no more?**

By a firm purpose of sinning no more I mean a fixed resolve not only to avoid all mortal sin, but also its near occasions.

**207. What do you mean by the near occasions of sin?**

By the near occasions of sin I mean all the persons, places, and things that may easily lead us into sin.

See Question 59 on temptation.

Our own experience or the evil nature of a thing tells us what is a near occasion of sin.

## LESSON NINETEEN

### ON CONFESSION

**208. What is Confession?**

Confession is the telling of our sins to a duly authorized priest, for the purpose of obtaining forgiveness.

A priest is authorized if he has jurisdiction or faculties. The confession of sins was known in the Old Testament; thus confession was connected with certain sacrifices and was demanded by St. John the Baptist.

Christ not only instituted confession but also made it an obligation for all, because the power to forgive and especially to retain would be useless, if man could appeal to God in disregard of the Church.

**209. What sins are we bound to confess?**

We are bound to confess all our mortal sins, but it is well also to confess our venial sins.

Venial sins need not necessarily be confessed since they do not destroy sanctifying grace and can be forgiven through good works and prayer.

**210. What are the chief qualities of a good Confession?**

The chief qualities of a good confession are three: it must be humble, sincere, and entire.

**211. When is our Confession humble?**

Our confession is humble when we accuse ourselves of our sins, with a deep sense of shame and sorrow for having offended God.

**212. When is our Confession sincere?**

Our Confession is sincere when we tell our sins honestly and truthfully, neither exaggerating nor excusing them.

**213. When is our Confession entire?**

Our Confession is entire when we tell the number and kinds of our sins and the circumstances which change their nature.

Circumstances change the nature of sin if they add a new malice to sin by violating a second or a third commandment. Thus stealing from a church violates the seventh and first, and striking a parent, the fifth and fourth commandments.

**214. What should we do if we cannot remember the number of our sins?**

If we cannot remember the number of our sins, we should tell the number as nearly as possible, and say how often we may have sinned in a day, a week, or a month, and how long the habit or practice has lasted.

**215. Is our Confession worthy if, without our fault, we forget to confess a mortal sin?**

If without our fault we forget to confess a mortal sin, our Confession is worthy, and the sin is forgiven; but it must be told in Confession if it again comes to our mind.

**216. Is it a grievous offence wilfully to conceal a mortal sin in Confession?**

It is a grievous offence wilfully to conceal a mortal sin in Confession, because we thereby tell a lie to the Holy Ghost, and make our Confession worthless.

**217. What must he do who has wilfully concealed a mortal sin in Confession?**

He who has wilfully concealed a mortal sin in Confession must not only confess it, but must also repeat all the sins he has committed since his last worthy confession.

Here general confession is necessary.

Sometimes a general confession is made from a motive of piety, e.g., upon entering a new state of life or at a mission. In a general confession that is prompted by piety, every individual sin need not be repeated, because sins rightly confessed are and remain forgiven.

**218. Why does the priest give us a penance after Confession?**

The priest gives us a penance after Confession, that we may satisfy God for the temporal punishment due to our sins.

We must suffer some punishment for every sin even if forgiven. Thus Adam, Moses, Aaron, and King David were forgiven their sins but were nevertheless punished.

**219. Does not the Sacrament of Penance remit all punishment due to sin?**

The Sacrament of Penance remits the eternal punishment due to sin, but it does not always remit the temporal punishment which God requires as satisfaction for our sins.

The Sacrament of Penance must remit eternal punishment, otherwise to be justified and reinstated as children of God would be impossible.

**220. Why does God require a temporal punishment as a satisfaction for sin?**

God requires a temporal punishment as a satisfaction for sin, to teach us the great evil of sin and to prevent us from falling again.

**221. What are the chief means by which we satisfy God for the temporal punishment due to sin?**

The chief means by which we satisfy God for the temporal punishment due to sin are: Prayer, Fasting, Almsgiving, all spiritual and corporal works of mercy, and the patient suffering of the ills of life.

To these must be added Indulgences.

**222. What are the chief spiritual works of mercy?**

The chief spiritual works of mercy are seven: To admonish the sinner, to instruct the ignorant, to counsel the doubtful, to comfort the sorrowful, to bear wrongs patiently, to forgive all injuries, and to pray for the living and the dead.

**223. What are the chief corporal works of mercy?**

The chief corporal works of mercy are seven: To feed the hungry, to give drink to the thirsty, to clothe the naked, to ransom the captive, to harbor the harborless, to visit the sick, and to bury the dead.

## LESSON TWENTY

### ON THE MANNER OF MAKING A GOOD CONFESSION

**224. What should we do on entering the Confessional?**

On entering the confessional we should kneel, make the sign of the Cross, and say to the priest, Bless me, Father: then add, I confess to Almighty God and to you, Father, that I have sinned.

**225. What are the first things we should tell the priest in Confession?**

The first things we should tell the priest in Confession are the time of our last Confession, and whether we said the penance and went to Holy Communion.

In case absolution was refused, it must be stated.

**226. After telling the time of our last Confession and Communion what should we do?**

After telling the time of our last Confession and Communion we should confess all the mortal sins we have since committed, and all the venial sins we may wish to mention.

A sin should be mentioned by name. Any priest will gladly help a penitent to express himself. State also how often a particular sin was committed, whether it was once or five times, etc.

**227. What must we do when the confessor asks us questions?**

When the confessor asks us questions we must answer them truthfully and clearly.

**228. What should we do after telling our sins?**

After telling our sins we should listen with attention to the advice which the confessor may think proper to give.

**229. How should we end our Confession?**

We should end our Confession by saying, I also accuse myself of all the sins of my past life, telling, if we choose, one or several of our past sins.

Confessed sins should be included, especially in frequent confession, to help awaken sorrow.

**230. What should we do while the priest is giving us absolution?**

While the priest is giving us absolution we should from our heart renew the Act of Contrition.

# LESSON TWENTY-ONE

## ON INDULGENCES

### 231. What is an Indulgence?

An Indulgence is the remission in whole or in part of the temporal punishment due to sin.

An Indulgence has nothing to do with the remission of sin or of eternal punishment. These are taken away in Baptism or Penance, or by an Act of Perfect Contrition.

Temporal punishment, due to sin, lasts for a time and is suffered here on earth or in Purgatory.

The suffering in Purgatory is always due to sin. The suffering here on earth is sometimes due to sin; sometimes it is sent by God to strengthen the good in virtue. (Jno. 9, 3.)

Temporal punishment is remitted not only by Indulgences but also by good works. (Questions 218-221.)

### 232. Is an Indulgence a pardon of sin, or a license to commit sin?

An Indulgence is not a pardon of sin, nor a license to commit sin; and one who is in a state of mortal sin cannot gain an Indulgence.

Misstatements about Indulgences have arisen partly from the abuse and partly from ignorance and ill-will.

### 233. How many kinds of Indulgences are there?

There are two kinds of Indulgences — Plenary and Partial.

### 234. What is a Plenary Indulgence?

A Plenary Indulgence is the full remission of the temporal punishment due to sin.

The word plenary means full, complete.

### 235. What is a Partial Indulgence?

A Partial Indulgence is the remission of a part of the temporal punishment due to sin.

The word partial means a part of the whole. Partial Indulgences are usually granted for a certain number of days or years. A partial Indulgence e.g., of forty days



is not the remission of forty days of punishment, but the remission only of punishment which God would grant us, if for forty days we did public penance according to the ancient custom of the Church.

**236. How does the Church by means of Indulgences remit the temporal punishment due to sin?**

The Church by means of Indulgences remits the temporal punishment due to sin by applying to us the merits of Jesus Christ, and the superabundant satisfactions of the Blessed Virgin Mary and of the saints; which merits and satisfactions are its spiritual treasury.

The Church by Indulgences does not attempt to cancel temporal punishment, but only applies to us the good works of Christ and the Saints.

Those who are unwilling to admit the power of the Church in regard to Indulgences should remember its greater power over sin and eternal punishment. (Math. 16, 19.)

**237. What must we do to gain an Indulgence?**

To gain an Indulgence we must be in the state of grace and perform the works enjoined.

To gain a Partial Indulgence we must be free from mortal sin.

To gain a Plenary Indulgence we must be free from all sin, mortal and venial.

We must also fulfill all the conditions named for the reception of a Partial or a Plenary Indulgence.

## **LESSON TWENTY-TWO**

### **ON THE HOLY EUCHARIST**

**238. What is the Holy Eucharist?**

The Holy Eucharist is the Sacrament which contains the body and blood, soul and divinity, of

our Lord Jesus Christ under the appearances of bread and wine.

This Sacrament is called Eucharist, a thanksgiving, in memory of our Lord's blessing and giving thanks at its institution. Other names are the Lord's Supper, the Breaking of Bread, the Blessed Sacrament, Corpus Christi, Holy Communion, Viaticum.

The word "contains" means to hold within its limits. Our Lord as God and as man is present entirely under the form of bread, and is present entirely under the form of wine. The word "contains" also shows this Sacrament to be enduring, namely, that Christ is present, independent of our reception.

This Sacrament was foretold by the Prophet Malachias and prefigured in the sacrifices of Abel and Melchisedech and by the Paschal lamb and manna.

### **239. When did Christ institute the Holy Eucharist?**

Christ instituted the Holy Eucharist at the Last Supper, the night before He died.

This supper was the last, the farewell supper of our Lord. It was not an ordinary supper but the celebration of the Pasch. It brought the Old Testament to a close.

### **240. Who were present when our Lord instituted the Holy Eucharist?**

When our Lord instituted the Holy Eucharist the twelve Apostles were present.

### **241. How did our Lord institute the Holy Eucharist?**

Our Lord instituted the Holy Eucharist by taking bread, blessing, breaking, and giving it to His Apostles, saying: *"Take ye and eat. This is my body;"* and then by taking the cup of wine, bless-

ing and giving it, saying to them: *“Drink ye all of this. This is my blood which shall be shed for the remission of sins. Do this in commemoration of me.”*

Christ here said Mass and distributed Holy Communion for the first time.

With the words “Do this,” etc., Christ ordained the Apostles as the first priests of the New Testament, and made Mass perpetual in His Church.

**242. What happened when our Lord said, “This is my body; this is my blood?”**

When our Lord said, “This is my body,” the substance of the bread was changed into the substance of His body; when He said: “This is my blood,” the substance of the wine was changed into the substance of His blood.

Every created thing is composed of a substance and appearances. By substance we mean the thing itself and by appearances we mean the qualities which the thing has to make it visible and known to us. Usually the substance and appearances are intimately united but in the Eucharist Christ separates the two and He himself takes the place of the substance of bread and wine.

**243. Is Jesus Christ whole and entire both under the form of bread and under the form of wine?**

Jesus Christ is whole and entire both under the form of bread and under the form of wine.

Where the body of Christ is, there also is His blood; and where the blood of Christ is, there also is His body, because in the Holy Eucharist we have the living Christ.

**244. Did anything remain of the bread and wine after their substance had been changed into the substance of the body and blood of our Lord?**

After the substance of the bread and wine had been changed into the substance of the body and

blood of our Lord, there remained only the appearances of bread and wine.

**245. What do you mean by the appearances of bread and wine?**

By the appearances of bread and wine I mean the figure, the color, the taste, and whatever appears to the senses.

**246. What is this change of the bread and wine into the body and blood of our Lord called?**

This change of the bread and wine into the body and blood of our Lord is called Transubstantiation.

The word Transubstantiation means going from one substance into another.

**247. How was the substance of the bread and wine changed into the substance of the body and blood of Christ?**

The substance of the bread and wine was changed into the substance of the body and blood of Christ by His almighty power.

In His miracles at the Transfiguration and in the Resurrection Christ showed that He had power over material things.

**248. Does this change of bread and wine into the body and blood of Christ continue to be made in the Church?**

This change of bread and wine into the body and blood of Christ continues to be made in the Church by Jesus Christ through the ministry of His priests.

The command of our Lord to change bread and wine into His body and blood has been faithfully carried out by the church throughout the ages.

249. When did Christ give His priests the power to change bread and wine into His body and blood?

Christ gave His priests the power to change bread and wine into His body and blood when He said to the Apostles, Do this in commemoration of Me.

250. How do the priests exercise this power of changing bread and wine into the body and blood of Christ?

The priests exercise this power of changing bread and wine into the body and blood of Christ through the words: This is My body; this is My blood.

## LESSON TWENTY-THREE

### ON THE ENDS FOR WHICH THE HOLY EUCHARIST WAS INSTITUTED

251. Why did Christ institute the Holy Eucharist?

Christ instituted the Holy Eucharist—

1. To unite us to Himself and to nourish our soul with His divine life.
2. To increase sanctifying grace and all virtues in our soul.
3. To lessen our evil inclinations.
4. To be a pledge of everlasting life.
5. To fit our bodies for a glorious resurrection.
6. To continue the sacrifice of the Cross in His Church.

The Holy Eucharist is a Sacrament and a Sacrifice.

To nourish the soul is to make it grow in the love of God and man.

Evil inclinations are lessened as sickness is lessened by wholesome food.

A pledge is a promise. Christ promised everlasting life to worthy communicants (Jno. 6).

The reception of Communion gives the resurrected body the distinction of being a temple of God.

St. Paul says that the Holy Eucharist is a sacrifice and "shows the death of Christ." (I Cor. 11, 26.)

**252. How are we united to Jesus Christ in the Holy Eucharist?**

We are united to Jesus Christ in the Holy Eucharist by means of Holy Communion.

The name Holy Communion is applied both to the consecrated host and to its reception.

**253. What is Holy Communion?**

Holy Communion is the receiving of the body and blood of Christ.

Heretics deny that Holy Communion is the reception of the body and blood of Christ, because they deny Transubstantiation. They have some 200 explanations for the words of the institution of the Blessed Sacrament.

It is sufficient to receive Holy Communion under one form, since the living Christ cannot be separated. Holy Communion can be received only once a day. The one exception is Viaticum in a dangerous illness.

**254. What is necessary to make a good Communion?**

To make a good Communion it is necessary to be in the state of sanctifying grace and to obey the Church's laws on fasting before Holy Communion.

**255. Does he who receives Communion in mortal sin receive the body and blood of Christ?**

He who receives Communion in mortal sin receives the body and blood of Christ, but does not receive His grace, and he commits a great sacrilege.

St. Paul says: "Whosoever shall eat this bread or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord." (I Cor. 11, 27.)

**256. Is it enough to be free from mortal sin to receive plentifully the graces of Holy Communion?**

To receive plentifully the graces of Holy Communion it is not enough to be free from mortal sin, but we should be free from all affection to venial sin, and should make acts of lively faith, of firm hope, and ardent love.

Special prayers for Holy Communion are advised out of respect for our Lord but are not obligatory. A right intention, that is, if we intend to receive Holy Communion for its spiritual benefit suffices.

**257. What is the fast necessary for Holy Communion?**

The fast necessary for Holy Communion is the abstaining from any food or alcoholic drinks for three hours or other liquids for one hour, except water, which may be taken at any time.

Those who are sick or seriously inconvenienced may be absolved from fasting. There are also other exceptions. The confessor should always be consulted in these cases.

**258. Is any one ever allowed to receive Holy Communion when not fasting?**

Any one in danger of death is allowed to receive Holy Communion when not fasting.

**259. When are we bound to receive Holy Communion?**

We are bound to receive Holy Communion, under pain of mortal sin, during the Easter time and when in danger of death.

Children are bound by this duty of Easter Communion when they gain the use of reason, usually at the age of seven. The church enforces this law to assist us in keeping the command of Christ that we receive Holy Communion (Jno. 6).

**260. Is it well to receive Holy Communion often?**

It is well to receive Holy Communion often, as nothing is a greater aid to a holy life than often to receive the Author of grace and the Source of all good.

Pope Pius X (Dec. 1905) exhorts us to return to the ancient practice of frequent and even daily Holy Communion.



A spiritual Communion is a desire for Holy Communion and is very proper when we assist at Holy Mass, or when we visit the Blessed Sacrament, or in time of sickness. Prayers are then said for an actual Holy Communion.

**261. What should we do after Holy Communion?**

After Holy Communion we should spend some time in adoring our Lord, in thanking Him for the grace we have received, and in asking Him for the blessings we need.

## **LESSON TWENTY-FOUR**

### **ON THE SACRIFICE OF THE MASS**

**262. When and where are the bread and wine changed into the body and blood of Christ?**

The bread and wine are changed into the body and blood of Christ at the Consecration in the Mass.

The words of Consecration are: "This is My body. This is My blood." Consecration is also called Elevation, from the raising of the host and chalice.

The word Mass comes from "Ite, missa est." (Go, it is the dismissal.

**263. What is the Mass?**

The Mass is the unbloody sacrifice of the body and blood of Christ.

The Mass is the holy Eucharist considered as a sacrifice. The words of institution (Consecration) show the intention of Christ to make the Mass a sacrifice.

In the Mass Christ exercises His eternal priesthood (Ps. 109) and continually offers a clean oblation (Mal. 1, 11).

Prayer, mortification, etc., are sometimes called sacrifice. They are not a sacrifice, but a good work, or an act of self-denial.

**264. What is a sacrifice?**

A sacrifice is the offering of an object by a priest to God alone, and the consuming of it to acknowledge that He is the Creator and Lord of all things.

Gifts are made to please; sacrifice is offered to acknowledge God as the supreme Lord and Master.

A sacrifice is a substitute for us. In offering sacrifice, we wish to place ourselves in the hands of God. In consuming (destroying) a sacrifice we wish to say that God has the right over our life and death.

In the Old Testament animals and fruit were offered because they nourish and thus represent human life. In the Mass Christ is offered, because He represents the human race.

**265. Is the Mass the same sacrifice as that of the Cross?**

The Mass is the same sacrifice as that of the Cross.

Non-Catholics have no Mass, because they do not believe in Transubstantiation and have no valid priesthood.

The Mass does not redeem men. That was done on Mount Calvary. But the Mass brings to men the fruits of Redemption.

Without the Mass there would be no sacrifice in the New Testament nor would the words of the prophet Malachias be fulfilled. (Mal. 1, 11.)

**266. Why is the Mass the same sacrifice as that of the Cross?**

The Mass is the same sacrifice as that of the Cross because the offering and the priest are the same—Christ our Blessed Lord; and the ends for which the sacrifice of the Mass is offered are the same as those of the sacrifice of the Cross.

**267. What were the ends for which the sacrifice of the Cross was offered?**

The ends for which the sacrifice of the Cross was offered were : (1) To honor and glorify God; (2) To thank Him for all the graces bestowed on the whole world; (3) To satisfy God's justice for the sins of men; (4) To obtain all graces and blessings.

The Crucifixion as well as the Mass is the noblest of prayers.

**268. Is there any difference between the sacrifice of the Cross and the sacrifice of the Mass?**

Yes, the manner in which the sacrifice is offered is different. On the Cross Christ really shed His blood and was really slain; in the Mass there is no real shedding of blood nor real death, because Christ can die no more; but the sacrifice of the Mass, through the separate consecration of the bread and wine, represents His death on the Cross.

**269. How should we assist at Mass?**

We should assist at Mass with great interior recollection and piety and with every outward mark of respect and devotion.

**270. Which is the best manner of hearing Mass?**

The best manner of hearing Mass is to offer it to God with the priest for the same purpose for which it is said, to meditate on Christ's sufferings and death, and to go to Holy Communion.

There are five parts to the Mass, each with its appropriate prayer. They are: (1) Instruction or Mass of the Catechumens (Introit, Epistle, Gospel); (2) Offertory; (3) Consecration; (4) Communion; (5) Thanksgiving. The Mass from the Preface to the Pater Noster is called the Canon of the Mass.

The requisites for Mass are:

(1) The bread and wine, also chalice, paten, chalice veil, burse, corporal, purificator, and pall.

(2) The altar with its three linen cloths, crucifix, six candles and Mass book.

(3) The priest's vestments, namely amice, alb, cincture, maniple, stole and chasuble. The vestments are white to express joy and purity, red for love, green for hope, violet for penance and black for sorrow.

The Mass is said according to a prescribed formula or rule, which rule is called a Rite. The chief Rite in the Church is the Roman Rite. Others are the Greek, Syrian, Armenian Rite, etc. In the Roman Rite the Latin language is used. In all, nine languages are used in Catholic worship.

Ceremonies are the sacred actions prescribed by a Rite. The Rite of the Mass with its ceremonies is also called the Liturgy of the Mass.

The Mass is called Low Mass if it is read, High Mass if it is sung, Solemn High Mass if it is sung by a priest assisted by a deacon and subdeacon, a Pontifical Mass if sung by a Bishop, a Nuptial Mass if sung at a wedding, a Requiem Mass if sung for the dead.

The priest saying Mass is called the Celebrant. A priest may, but is not obliged, to say Mass every day.

The priest, the faithful assisting, and all the faithful of the Church, share in the fruits of the Mass. The Mass, infinite in value, may also be offered for special intentions. An offering, called stipend, is usually made, when such a special intention is requested.

## LESSON TWENTY-FIVE

### ON EXTREME UNCTION AND HOLY ORDERS

#### 271. What is the Sacrament of Extreme Unction?

Extreme Unction is the Sacrament which, through the anointing and prayer of the priest, gives health and strength to the soul, and sometimes to the body, when we are in danger of death from sickness.

Extreme Unction means last anointing.

We know that Christ instituted this sacrament from the words: "Is any man sick among you? Let him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord." (St. James 5, 14, see also Mark 6, 13.)

The oil of the sick is blessed on Maundy Thursday by the Bishop.

In Extreme Unction the organs of the five senses, that is the eyes, ears, nostrils, mouth, hands and feet are anointed.

**272. When should we receive Extreme Unction?**

We should receive Extreme Unction when we are in danger of death from sickness, or from a wound or accident.

Criminals condemned to death, and aviators and soldiers, though endangering their lives, cannot receive this sacrament until an accident happens.

Children, after coming to the use of reason, should receive Extreme Unction.

Danger of death is present in every serious sickness.

This Sacrament can be received more than once, even in the same danger of death if the sickness is of longer duration. (Kern, S.J.)

**273. Should we wait until we are in extreme danger before we receive Extreme Unction?**

We should not wait until we are in extreme danger before we receive Extreme Unction, but if possible we should receive it whilst we have the use of our senses.

It is the duty of relatives or attendants to call a priest in due time. By waiting too long the sick become unable to prepare themselves properly, and they are deprived of the comfort, strength and confidence in God given by Extreme Unction.

**274. Which are the effects of the Sacrament of Extreme Unction?**

The effects of Extreme Unction are: (1) To comfort us in the pains of sickness and to strengthen us against temptation; (2) To remit venial sins and to cleanse our soul from the remains of sin; (3) To restore us to health, when God sees fit.

**275. What do you mean by the remains of sin?**

By the remains of sin I mean the inclination to evil and the weakness of the will which are the

result of our sins, and which remain after our sins have been forgiven.

**276. How should we receive the Sacrament of Extreme Unction?**

We should receive the Sacrament of Extreme Unction in the state of grace, and with lively faith and resignation to the will of God.

Extreme Unction should be preceded by confession or perfect contrition. If this is impossible, Extreme Unction will blot out even mortal sin, provided some contrition is had.

For the sick room, have a table with a white cloth, crucifix and two candles, also holy water, a glass of water and tea-spoon, a saucer with some salt and cotton.

**277. Who is the minister of the Sacrament of Extreme Unction?**

The priest is the minister of the Sacrament of Extreme Unction.

**278. What is the Sacrament of Holy Orders?**

Holy Orders is a Sacrament by which bishops, priests, and other ministers of the Church are ordained and receive the power and grace to perform their sacred duties.

This Sacrament is called Holy Orders, because it establishes the priestly orders or ranks. Its reception is called ordination.

It imprints the priestly character on the soul.

The Minor Orders are Porter, Lector, Exorcist and Acolyte. The Major Orders are Subdeacon, Deacon and Priest. Priesthood includes that of Bishop. Tonsure is not an Order but elevates one to the ranks of the clergy or the chosen, which comprise all who have received the Sacrament of Holy Orders. Laity are the people as distinguished from the clergy.

**279. What is necessary to receive Holy Orders worthily?**

To receive Holy Orders worthily it is necessary to be in the state of grace, to have the necessary knowledge and a divine call to this sacred office.

A divine calling is a vocation.

Signs of a vocation are a firm resolution and desire to serve God as a priest or a religious. The church authorities decide the question of vocation or the fitness for a religious life.

People should pray for, and parents should encourage but not force vocations.

**280. How should Christians look upon the priests of the Church?**

Christians should look upon the priests of the Church as the messengers of God and the dispensers of His mysteries.

To dispense means to distribute, administer.

The mysteries are the truth of Faith and the Sacraments.

**281. Who can confer the Sacrament of Holy Orders?**

Bishops can confer the Sacrament of Holy Orders.

## **LESSON TWENTY-SIX**

### **ON MATRIMONY**

**282. What is the Sacrament of Matrimony?**

The Sacrament of Matrimony is the Sacrament which unites a Christian man and woman in lawful marriage.

Matrimony was instituted by God in Paradise (I Gen. 1, 26).

Matrimony is a contract between man and woman to live in undivided partnership with each other.



**283. Can a Christian man and woman be united in lawful marriage in any other way than by the Sacrament of Matrimony?**

A Christian man and woman cannot be united in lawful marriage in any other way than by the Sacrament of Matrimony, because Christ raised marriage to the dignity of a Sacrament.

St. Paul says that a Christian marriage is a Sacrament and should be as holy a union as is that of Christ with His Church. (Eph. 5, 23.)

**284. Can the bond of Christian marriage be dissolved by any human power?**

The bond of Christian marriage cannot be dissolved by any human power.

Christ said: "What God has joined together let no man put asunder." (Mark 10, 9.)

The church cannot grant a divorce. At most, it can allow husband and wife to live apart. When the church declares a marriage null and void (invalid), it says that there was no real marriage from the start in spite of outward appearances.

**285. Which are the effects of the Sacrament of Matrimony?**

The effects of the Sacrament of Matrimony are: 1st, To Sanctify the love of husband and wife; 2nd, To give them grace to bear with each other's weaknesses; 3rd, to enable them to bring up their children in the fear and love of God.

**286. To receive the Sacrament of Matrimony worthily is it necessary to be in the state of grace?**

To receive the Sacrament of Matrimony worthily it is necessary to be in the state of grace, and it is necessary also to comply with the laws of the Church.

**287. Who has the right to make laws concerning the Sacrament of marriage?**

The Church alone has the right to make laws concerning the Sacrament of marriage, though the state also has the right to make laws concerning the civil effects of the marriage contract.

The Church alone has the right to make laws for the reception of Matrimony because it alone has the right to administer the Sacraments.

A marriage attempted by a Catholic before anyone else than a priest is not a marriage in the eyes of the Church or God.

The marriage laws of the Church are either from God and nature or from the Church. If they are from God and nature they cannot be changed. If they are from the Church they can be changed by the Church.

**In some cases marriage is illicit (sinful).**

Marriage is illicit on account of some Simple Vows and of Mixed Religion. The Simple Vows are virginity, perfect chastity, not to marry, to receive sacred Orders, to enter a religious order.

Mixed Religion refers to a marriage of a Catholic with a baptized non-Catholic. For good reasons the Bishop can give a dispensation (permission) to marry in these cases.

**In some cases marriage is invalid (no marriage).**

Marriage is invalid:

A. If proper consent is wanting (through error, fear).

B. If proper form of marriage is wanting (i.e., not in presence of priest and two witnesses. But in danger of death or when no priest can be had for over a month, marriage can be contracted before two witnesses without a priest.)

C. If one is:

1. Not FIT to marry (on account of age, etc.)

2. Not FREE to marry (a married person, religious or priest.)

3. Not **ALLOWED** to marry.
  - a. Blood relatives to third degree.
  - b. Marriage relatives to second degree.
  - c. Those living as married to second degree, direct line.
  - d. A baptized person with the one baptizing or with the sponsor.
  - e. Marriage with a non-baptized person.
4. Not **WORTHY** to marry (abduction, criminal conspiracy by a married party to marry).

The words fit, free, allowed, and worthy are used merely for the purpose of grouping.

- 288. Does the Church forbid the marriage of Catholics with persons who have a different religion or no religion at all?**  
The Church does forbid the marriage of Catholics with persons who have a different religion or no religion at all.

If for good reasons the Church permits such a marriage, then a non-Catholic must promise to allow the Catholic party to practice his or her faith, not to seek a divorce, and to have all the children baptized and brought up Catholic.

- 289. Why does the Church forbid the marriage of Catholics with persons who have a different religion or no religion at all?**

The Church forbids the marriage of Catholics with persons who have a different religion or no religion at all, because such marriages generally lead to indifference, loss of faith, and to the neglect of the religious education of the children.

- 290. Why do many marriages prove unhappy?**

Many marriages prove unhappy because they are entered into hastily and without worthy motives.

**291. How should Christians prepare for a holy and happy marriage?**

Christians should prepare for a holy and happy marriage by receiving the Sacraments of Penance and of Holy Eucharist; by begging God to grant them a pure intention and to direct their choice; and by seeking the advice of their parents and the blessing of their pastors.

Some things to be remembered are: Long engagements or keeping company for a considerable length of time is not desirable. It might easily become an act of injustice.

Marriage promises bind in justice. The Church considers only written promises signed by witnesses.

The wedding ordinarily takes place in the church of the parish to which the bride belongs, but for some good reason may be celebrated in the bridegroom's parish church.

Marriage should be announced to the pastor in time to allow for the three publications of the banns.

## **LESSON TWENTY-SEVEN**

### **ON THE SACRAMENTALS**

**292. What is a sacramental?**

A sacramental is anything set apart or blessed by the Church to excite good thoughts and to increase devotion, and through these movements of the heart to remit venial sin.

Christ gave His apostles the power to drive out devils and heal all manner of infirmities (Math. 10, 1). This power the Church exercises in the sacramentals.

There are three classes of sacramentals: The Church blesses persons or things, (1) to dedicate them to the service of God; (2) to protect or bring benefit to the individual; (3) to drive out the devil by exorcism.

Sacramentals are of no benefit to those that persist in sin, just as the Ark of the Covenant brought no help to the Israelites in their fight against the Philistines (I King 4).

**293. What is the difference between the Sacraments and the sacramentals?**

The difference between the Sacraments and the sacramentals is: (1) the Sacraments were instituted by Jesus Christ and the sacramentals by the Church; (2) the Sacraments give grace of themselves when we place no obstacle in the way; the sacramentals excite in us pious dispositions, by means of which we may obtain grace.

**294. Which is the chief sacramental used in the Church?**

The chief sacramental used in the Church is the sign of the Cross.

The cross and sign of the cross became a powerful sacramental from the time our Lord's name was inscribed on it.

The initials I. N. R. I. mean "Jesus of Nazareth, King of the Jews."

**295. How do we make the sign of the Cross?**

We make the sign of the Cross by putting the right hand to the forehead, then on the breast, and then to the left and right shoulders, saying, In the name of the Father and of the Son, and of the Holy Ghost. Amen.

**296. Why do we make the sign of the Cross?**

We make the sign of the Cross to show that we are Christians and to profess our belief in the chief mysteries of our religion.

**297. How is the sign of the Cross a profession of faith in the chief mysteries of our religion?**

The sign of the Cross is a profession of faith in the chief mysteries of our religion because it ex-

presses the mysteries of the Unity and Trinity of God and of the Incarnation and death of our Lord.

- 298. How does the sign of the Cross express the mystery of the Unity and Trinity of God?**

The words, In the name, express the Unity of God; the words that follow, of the Father, and of the Son, and of the Holy Ghost, express the mystery of the Trinity.

- 299. How does the sign of the Cross express the mystery of the Incarnation and death of our Lord?**

The sign of the Cross expresses the mystery of the Incarnation by reminding us that the Son of God, having become man, suffered death on the Cross.

- 300. What other sacramental is in very frequent use?**

Another sacramental in very frequent use is holy water.

- 301. What is holy water?**

Holy water is water blessed by the priest with solemn prayer to beg God's blessing on those who use it, and protection from the powers of darkness.

- 302. Are there other sacramentals besides the sign of the Cross and holy water?**

Besides the sign of the Cross and holy water there are many other sacramentals, such as blessed candles, ashes, palms, crucifixes, images of the Blessed Virgin and of the saints, rosaries, and scapulars.

Holy Water and Baptismal Water are blessed on Holy Saturday and the Vigil of Pentecost. Holy Water is also blessed Sundays before High Mass.

Ashes are blessed on Ash-Wednesday and palms on Palm Sunday.

The regular scapular (yoke of Christ) is a part of the religious habit and reaches from the shoulders to the feet. People in the world, associated with a religious order through a Confraternity, receive a miniature scapular. Once received, a new scapular need not be blessed. The scapular medal must be blessed by an authorized priest the same as the scapular.

## LESSON TWENTY-EIGHT

### ON PRAYER

**303. Is there any other means of obtaining God's grace than the Sacraments?**

There is another means of obtaining God's grace, and it is prayer.

**304. What is prayer?**

Prayer is the lifting up of our minds and hearts to God to adore Him, to thank Him for His benefits, to ask His forgiveness, and to beg of him all the graces we need whether for soul or body.

Prayer is speaking to God. Lip prayer is a thoughtless recitation of words. One can pray everywhere, but the chief place of prayer is the house of God.

External acts help devotion. Kneeling expresses littleness; folding of hands, helplessness; striking of breast, guilt.

**305. Is prayer necessary to salvation?**

Prayer is necessary to salvation, and without it no one having the use of reason can be saved.

Prayer is commanded by the 1st Commandment of God. Christ said that we must pray. Christ said: "Ask and it shall be given you" (Math. 7, 2). "Watch ye and pray" (Math. 26, 41). Christ prayed to give us an example.



**306. At what particular times should we pray?**

We should pray particularly on Sundays and holydays, every morning and night, in all dangers, temptations, and afflictions.

Our Lord said that we should pray always (Luke 18, 1). Always here means regularly at stated intervals; it means a habit of prayer.

It is a pious practice daily to make the intention of doing all for the honor and glory of God.

**307. How should we pray?**

We should pray: (1) with attention; (2) with a sense of our own helplessness and dependence upon God; (3) with a great desire for the graces we beg of God; (4) with trust in God's goodness; (5) with perseverance.

We must persevere in prayer as did the woman of Canaan (Math. 15). In His wisdom God often delays answering our prayer.

**308. Which are the prayers most recommended to us?**

The prayers most recommended to us are the Lord's Prayer, the Hail Mary, the Apostles' Creed, the Confiteor, and the Acts of Faith, Hope, Love, and Contrition.

Besides vocal prayer there is the prayer of meditation. It consists of three parts: the preparation, the reflections, and the conclusion. The preparation consists of Acts of adoration and self-humiliation. The reflection consists of thinking on some truth of faith not so much to understand it but to see how it might affect us individually. The conclusion consists of acts of love, of aspirations and of good resolutions. A great missionary defined meditation as preaching to oneself.

**309. Are prayers said with distractions of any avail?**

Prayers said with wilful distractions are of no avail.

## LESSON TWENTY-NINE

### ON THE COMMANDMENTS OF GOD

**310. Is it enough to belong to God's Church in order to be saved?**

It is not enough to belong to the Church in order to be saved but we must also keep the Commandments of God and of the Church.

Christ said: "Not every one that saith Lord, Lord, but he that doth the will of my Father shall enter the Kingdom of heaven." (Math. 7, 21.)

God first wrote His laws in the hearts of men. When these natural laws became obscured by sin, God revealed them again through Moses and our Lord. The revealed laws are the natural laws more clearly stated and enlarged.

Conscience is a judgment of right and wrong in our hearts and is guided by the natural or revealed law.

Church and civil laws are the laws of God applied to our exterior actions.

**311. Which are the Commandments that contain the whole law of God?**

The Commandments which contain the whole law of God are these two: (1) Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, with thy whole strength, and with thy whole mind; (2) Thou shalt love thy neighbor as thyself.

Christ said: "On these two commandments dependeth the whole law and the prophets." (Math. 22, 40.)

Neighbor here means every man,—friend, stranger, or enemy.

To love "as thyself" does not mean to love others with the same intensity, but from the same motive and object. Self-love is mentioned only indirectly because it is natural to man.

**312. Why do these two Commandments of the love of God and of our neighbor contain the whole law of God?**

These two Commandments of the love of God and of our neighbor contain the whole law of God because all the other Commandments are given either to help us to keep these two, or to direct us how to shun what is opposed to them.

**313. Which are the Commandments of God?**

The Commandments of God are these ten :

1. I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt not have strange gods before Me. Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them.
2. Thou shalt not take the name of the Lord thy God in vain.
3. Remember thou keep holy the Sabbath day.
4. Honor thy father and thy mother.
5. Thou shalt not kill.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbor.
9. Thou shalt not covet thy neighbor's wife.
10. Thou shalt not covet thy neighbor's goods.

Originally the Commandments were not numbered in the Bible. Non-Catholics divide our first commandment into two, and contract our ninth and tenth into one.

The first three commandments refer to God; the other seven refer to us and our neighbor.

**314. Who gave the Ten Commandments?**

God Himself gave the Ten Commandments to Moses on Mount Sinai, and Christ our Lord confirmed them.

Christ said: "I am not come to destroy but to fulfill."  
(Math. 5, 17.)

## **LESSON THIRTY**

### **ON THE FIRST COMMANDMENT**

**315. What is the First Commandment?**

The first Commandment is: I am the Lord thy God: thou shalt not have strange gods before Me.

This commandment tells us that we must honor the one, true God above all things. Example: The Seven Machabees, the Martyrs.

**316. How does the first Commandment help us to keep the great Commandment of the love of God?**

The first Commandment helps us to keep the great Commandment of the love of God because it commands us to adore God alone.

To adore means to honor God as our Lord and Creator.

Adoration helps us to keep the Commandment of the love of God, because adoration is love of God put into practice. Good deeds also honor God but not directly as does adoration.

Sins against adoration are impiety (want of faith and love of God), sacrilege (misuse of sacred persons, places and things), and simony (bartering spiritual for material things).

**317. How do we adore God?**

We adore God by faith, hope, and charity, and by prayer and sacrifice.

These are interior and exterior acts of adoration. They should be accompanied by respect, gratitude, zeal, obedience, and resignation to the will of God.

When Christ said: "The true adorers shall adore the Father in spirit and truth" (Jno. 4, 23), He did not condemn exterior adoration (going to church, kneeling, etc.). He only declared the worship of the Samaritans to be false and that of the Jews to be bound up in formalism.

**318. How may the first Commandment be broken?**

The first Commandment may be broken by giving to a creature the honor which belongs to God alone; by false worship; and by attributing to a creature a perfection which belongs to God alone.

Here reference is made to idolatry, to wilful changing of Christ's teaching, and to superstition.

**319. Do those who make use of spells and charms, or who believe in dreams, in mediums, spiritists, fortune-tellers, and the like, sin against the first Commandment?**

Those who make use of spells and charms, or who believe in dreams, in mediums, spiritists, fortune-tellers, and the like, sin against the first Commandment, because they attribute to creatures perfections which belong to God alone.

Spells are words and charms are objects, that are supposed to have a magical, preternatural power.

Spiritists try to communicate with spirits; mediums try to act as a mouthpiece of spirits.

Fortune-tellers pretend to learn the future from dreams, palms of hands, stars, etc.

**320. Are sins against faith, hope, and charity also sins against the first Commandment?**

Sins against faith, hope, and charity are also sins against the first Commandment.

Because they deny God the honor that is due to Him.

**321. How does a person sin against faith?**

A person sins against faith: (1) by not trying to know what God has taught; (2) by refusing to believe all that God has taught; (3) by neglecting to profess his belief in what God has taught.

**322. How do we fail to try to know what God has taught?**

We fail to try to know what God has taught by neglecting to learn the Christian doctrine.

It is a sin to be indifferent to faith. It is also a sin to endanger faith. Faith is endangered by reading books against faith and morals, by bad company, mixed marriages, anti-Christian societies, non-religious schools, etc. King Solomon in his later life is a warning for all. Apostates are men that have separated from the church.

**323. Who are they who do not believe all that God has taught?**

They who do not believe all that God has taught are the heretics and infidels.

Heretics wilfully change the teachings of the church.

Schismatics refuse to submit to church authority.

Infidels renounce the Christian faith.

Agnostics doubt the existence of God.

Atheists deny His existence.

Rationalists make human reason their God.

**324. Who are they who neglect to profess their belief in what God has taught?**

They who neglect to profess their belief in what God has taught are all those who fail to acknowledge the true Church in which they really believe.

**325. Can they who fail to profess their faith in the true Church in which they believe, expect to be saved while in that state?**

They who fail to profess their faith in the true Church in which they believe cannot expect to be

saved while in that state, for Christ has said: "Whoever shall deny Me before men, I will also deny him before My Father who is in heaven."

**326. Are we obliged to make open profession of our faith?**

We are obliged to make open profession of our faith as often as God's honor, our neighbor's spiritual good, or our own requires it. "Whosoever," says Christ, "shall confess Me before men, I will also confess him before My Father who is in heaven."

**327. Which are the sins against hope?**

The sins against hope are presumption and despair.

**328. What is presumption?**

Presumption is a rash expectation of salvation without making proper use of the necessary means to obtain it.

Presumption is to take a thing for granted. This happens when a man thinks that God will not allow him to be lost, or that God will give him time to repent.

It is also presumption to think that one is so strong in his faith that he can expose himself to the occasion of sin without danger.

**329. What is despair?**

Despair is the loss of hope in God's mercy.

Cain and Judas are examples of despair.

It is also a sin against hope to mistrust or doubt the goodness of God as did Moses when striking the rock in the desert.

**330. How do we sin against the love of God?**

We sin against the love of God by all sin, but particularly by mortal sin.



## LESSON THIRTY-ONE

### THE FIRST COMMANDMENT — ON THE HONOR AND INVOCATION OF SAINTS

**331. Does the first Commandment forbid the honoring of the saints?**

The first Commandment does not forbid the honoring of the saints, but rather approves of it: because by honoring the saints, who are the chosen friends of God, we honor God Himself.

A saint is one that dies in the state of grace and is admitted into heaven.

The Canonization of a saint is the solemn declaration of the Church (based on the evidence of a holy life and miracles) that such a person is in heaven and may be venerated.

To approve means to permit and encourage.

The Blessed Virgin Mary is the Queen of heaven and above all the angels and saints, because she is most intimately connected with our Lord.

**332. Does the first Commandment forbid us to pray to the saints?**

The first Commandment does not forbid us to pray to the saints.

It is not forbidden, as long as we distinguish between veneration and adoration.

**333. What do we mean by praying to the saints?**

By praying to the saints we mean the asking of their help and prayers.

The difference between praying to God and to the saints is seen in the Litanies. There we say "Lord have mercy on us" and again "Holy Mary, pray for us." In the one instance we go to God directly, in the other instance we ask the saints to speak to God for us.

**334. How do we know that the saints hear us?**

We know that the saints hear us, because they are with God, who makes our prayers known to them.

As a proof of this we have the words of our Lord that there would be joy in heaven upon the conversion of a sinner (Luke 15, 7), the words of Raphael to Tobias (12, 12) and the vision of Judas Machebeus (2 Mach. 15, 12).

**335. Why do we believe that the saints will help us?**

We believe that the saints will help us because both they and we are members of the same Church, and they love us as their brethren.

In the Bible we are called the brothers of the blessed in heaven (Rom. 8, 9).

**336. How are the saints and we members of the same Church?**

The saints and we are members of the same Church, because the Church in heaven and the Church on earth are one and the same Church, and all its members are in communion with one another.

The Communion of Saints is established in and through Christ, Who is the head of the body, the church (Col. 1, 18).

**337. What is the communion of the members of the Church called?**

The communion of the members of the Church is called the communion of saints.

We on earth are called saints in the sense that we are destined to be saints.

**338. What does the communion of saints mean?**

The communion of saints means the union which exists between the members of the Church on earth with one another, and with the blessed in heaven, and with the suffering souls in purgatory.

The Church of Christ thus includes the church triumphant, the church suffering, and the church militant.

**339. What benefits are derived from the communion of saints?**

The following benefits are derived from the communion of saints:—the faithful on earth assist one another by their prayers and good works, and they are aided by the intercession of the saints in heaven, while both the saints in heaven and the faithful on earth help the souls in purgatory.

Since this helping one another is possible only through Christ, the belief in the Communion of Saints does not deny that Christ is the one Mediator between God and man.

**340. Does the first commandment forbid us to honor relics?**

The first Commandment does not forbid us to honor relics, because relics are the bodies of the saints, or objects directly connected with them or with our Lord.

Relics venerated in public must be attested by the proper church authority. No superstitious use may be made of relics. Help must be sought not from the relic but from the saint.

**341. Does the first commandment forbid the making of images?**

The first Commandment does forbid the making of images if they are made to be adored as gods, but it does not forbid the making of them to put us in mind of Jesus Christ, His Blessed Mother, and the saints.

**342. Is it right to show respect to the pictures and images of Christ and His saints?**

It is right to show respect to the pictures and images of Christ and His saints, because they are the representatives and memorials of them.

Images, shrines, and places of pilgrimages have proven their value by arousing faith and converting sinners.

Miraculous images are those through which or before which miracles happened.

**343. Is it allowed to pray to the crucifix or to the images and relics of the saints?**

It is not allowed to pray to the crucifix or images and relics of the saints, for they have no life, nor power to help us, nor sense to hear us.

**344. Why do we pray before the crucifix and the images and relics of the saints?**

We pray before the crucifix and images and relics of the saints because they enliven our devotion by exciting pious affections and desires, and by reminding us of Christ and of the saints, that we may imitate their virtues.

## LESSON THIRTY-TWO

FROM THE SECOND TO THE FOURTH COMMANDMENT

**345. What is the second Commandment?**

The second Commandment is: Thou shalt not take the name of the Lord thy God in vain.

In vain means uselessly, carelessly, flippantly.

**346. What are we commanded by the second Commandment?**

We are commanded by the second Commandment to speak with reverence of God and of the saints and of all holy things, and to keep our lawful oaths and vows.

Christ taught us to pray "Hallowed be Thy Name!" Beautiful praises of God are the Magnificat, the Benedictus, the Te Deum, and the Psalms.

God demands respect for persons, places and things consecrated to His service. Thus He punished King Balthasar, the sons of Heli, and the boys that mocked Eliseus. Christ also drove out the hucksters from the temple.

**347. What is an oath?**

An oath is the calling upon God to witness the truth of what we say.

An oath is an act of faith in the omnipotence, justice, and holiness of God.

To take an oath on the Bible is the same as calling upon God.

The words "so help me God" mean that we renounce God's help and hence our salvation if our oath is not true. Perjury is taking a false oath.

**348. When may we take an oath?**

We may take an oath when it is ordered by lawful authority or required for God's honor or for our own or our neighbor's good.

**349. What is necessary to make an oath lawful?**

To make an oath lawful it is necessary that what we swear to shall be true, and that there shall be a sufficient cause for taking an oath.

**350. What is a vow?**

A vow is a deliberate promise made to God to do something that is pleasing to Him.

Sinful or trivial things (eating, walking) are not a subject matter of vows, because they do not honor God. Example: Jephthah (Judges 11).

Private vows are those that do not involve the church or her authority (pilgrimages, etc.). Private vows should be made only upon advice of one's confessor.

Public vows are made on the authority of the church. These are either simple or solemn. The priestly vow of chastity, and the vows of poverty, chastity, and obedience, in some religious orders are solemn vows.

**351. Is it a sin not to fulfill our vows?**

Not to fulfill our vows is a sin, mortal or venial,

according to the nature of the vow and the intention we had in making it.

A vow differs from a good intention or resolution in that it is a definite promise to be kept under pain of sin. In a vow we give God a right to the things promised.

**352. What is forbidden by the second Commandment?**

The second Commandment forbids all false, rash, unjust, and unnecessary oaths, blasphemy, cursing, and profane words.

To blaspheme is to scorn or ridicule God and sacred things, as did the Jews at the crucifixion.

To curse is to ask God to inflict harm on oneself or others.

To swear might mean to take an oath (which is lawful) or to use profane language (which is sinful).

**353. What is the third Commandment?**

The third Commandment is: Remember thou keep holy the Sabbath day.

In keeping the Sabbath day we live in a way befitting the chief creatures of God and enjoy some of the happiness of Paradise.

**354. What are we commanded by the third Commandment?**

By the third Commandment we are commanded to keep holy the Lord's day and the holydays of obligation, on which we are to give our time to the service and worship of God.

The holydays have the purpose to celebrate the chief truths of faith.

**355. How are we to worship God on Sundays and holydays of obligation?**

We are to worship God on Sundays and holydays of obligation by hearing Mass, by prayer, and by other good works.

We should also attend sermons and if possible receive the Sacraments on Sunday.

It is not left to our inclinations, but the Church has the duty to tell us how we must worthily keep the Sabbath.

**356. Are the Sabbath day and Sunday the same?**

The Sabbath day and Sunday are not the same. The Sabbath is the seventh day of the week, and is the day which was kept holy in the Old Law; the Sunday is the first day of the week, and is the day which is kept holy in the New Law.

**357. Why does the Church command us to keep Sunday holy instead of the Sabbath?**

The Church commands us to keep Sunday holy instead of the Sabbath because on Sunday Christ rose from the dead, and on Sunday He sent the Holy Ghost upon the Apostles.

The change from Sabbath to Sunday was made by the Apostles. This was done on the authority of Christ who is Lord even of the Sabbath. (Math. 12, 8.)

**358. What is forbidden by the third Commandment?**

The third Commandment forbids all unnecessary servile work and whatever else may hinder the due observance of the Lord's day.

Reasonable recreation and enjoyment is allowed on Sunday. Sundays and holydays are days of Christian joy.

**359. What are servile works?**

Servile works are those which require labor rather of body than of mind.

Mental work and work that has the nature of recreation (painting, fancy work) is not forbidden.

In regard to work we have to remember that it is an obligation, established by God and sanctified by our Lord. St. Paul says: "If a man will not work neither let him eat."



Work does not degrade a man. Pride and vice alone degrade man.

**360. Are servile works on Sunday ever lawful?**

Servile works are lawful on Sunday when the honor of God, the good of our neighbor, or necessity requires them.

## **LESSON THIRTY-THREE**

**FROM THE FOURTH TO THE SEVENTH COMMANDMENT**

**361. What is the fourth Commandment?**

The fourth Commandment is: Honor thy father and thy mother.

Parents are the representatives of God over children. To honor them is to honor God. Good children were Israel, Joseph, Ruth, Tobias, and especially our Lord.

**362. What are we commanded by the fourth Commandment?**

We are commanded by the fourth Commandment to honor, love, and obey our parents in all that is not sin.

Love of parents includes care of them according to their needs and our ability. It is the duty of older children to listen to the advice of parents even if they cannot always follow it.

**363. Are we bound to honor and obey others than our parents?**

We are also bound to honor and obey our bishops, pastors, magistrates, teachers, and other lawful superiors.

Christ said of church authority, "He who hears you, hears Me," etc. And of civil authority He said: "Give to Caesar the things that belong to Caesar."

**364. Have parents and superiors any duties towards those who are under their charge?**

It is the duty of parents and superiors to take

good care of all under their charge and give them proper direction and example.

Proper direction means to provide children with religious education, to protect them, to teach them Christian manners, to nourish and clothe them properly.

Those in authority should be acquainted with the duties of their office and guard against pride. Christ washed the feet of the Apostles as an example. (Jno. 13, 13.)

**5. What is forbidden by the fourth Commandment?**

The fourth Commandment forbids all disobedience, contempt, and stubbornness towards our parents and lawful superiors.

Even if our superiors have faults, we must respect and pray for them. (1 Pet. 2, 18.)

**6. What is the fifth Commandment?**

The fifth Commandment is: Thou shalt not kill.

This refers to body and soul. God is master over life by the right of creation and redemption. We are only stewards of our life and must render an account of our use of it.

All forms of cruelty (also to animals) offend against this commandment.

**7. What are we commanded by the fifth Commandment?**

We are commanded by the fifth Commandment to live in peace and union with our neighbor, to respect his rights, to seek his spiritual and bodily welfare, and to take proper care of our own life and health.

**8. What is forbidden by the fifth Commandment?**

The fifth Commandment forbids all wilful murder, fighting, anger, hatred, revenge, and bad example.

An individual or a state has the right to protect itself even by taking the life of another.

Ill-will, anger, etc., are forbidden because they lead us to harm others (Sermon on the Mount, Math. 5, 22).

To give scandal is to induce others to commit sin. Christ said: "Woe to the world because of scandals" (Math. 18, 7).

**369. What is the sixth Commandment?**

The sixth Commandment is: Thou shalt not commit adultery.

This commandment protects family life which is next to human life in importance. God severely punishes the sins of the flesh, thus the deluge, Sodom and Gomorrah.

**370. What are we commanded by the sixth Commandment?**

We are commanded by the sixth Commandment to be pure in thought and modest in all our looks, words, and actions.

Modesty is the natural guardian of purity. It is an in-born reserve, practiced in all things regarding the body.

**371. What is forbidden by the sixth Commandment?**

The sixth Commandment forbids all unchaste freedom with another's wife or husband; also all immodesty with ourselves or others in looks, dress, words, or actions.

**372. Does the sixth Commandment forbid the reading of bad and immodest books and newspapers?**

The sixth Commandment does forbid the reading of bad and immodest books and newspapers.

The Egyptian, Joseph, protected himself against immodesty by flight. This method combined with prayer and the reception of the Sacraments is our protection.

## LESSON THIRTY-FOUR

### FROM THE SEVENTH TO THE END OF THE TENTH COMMANDMENT

373. What is the seventh Commandment?

The seventh Commandment is: Thou shalt not steal.

The natural law in man urges him to provide for himself and dependents, to save and to acquire possessions. Christ spoke against riches and solicitude only in as far as they rule men, and endanger the salvation of the soul.

The seventh commandment protects man in his lawful possessions.

374. What are we commanded by the seventh Commandment?

By the seventh Commandment we are commanded to give to all men what belongs to them and to respect their property.

The enemies of private property are Communists and Socialists who would like the state to take over ownership. Their ideas rest on the fallacy that state officials will act more justly than ordinary individuals.

375. What is forbidden by the seventh Commandment?

The seventh Commandment forbids all unjust taking or keeping what belongs to another.

This includes theft, robbery, cheating, unjust prices and wages, non-payment of debts, the unlawful keeping of things found, also damage inflicted, and the squandering of wealth.

376. Are we bound to restore ill-gotten goods?

We are bound to restore ill-gotten goods, or the value of them, as far as we are able; otherwise we cannot be forgiven.

377. Are we obliged to repair the damage we have unjustly caused?

We are bound to repair the damage we have unjustly caused.

**378. What is the eighth Commandment?**

The eighth Commandment is: Thou shalt not bear false witness against thy neighbor.

**379. What are we commanded by the eighth Commandment?**

We are commanded by the eighth Commandment to speak the truth in all things and to be careful of the honor and reputation of everyone.

God said: "You shall not lie." (Levit. 19, 11.) God wants us to be truthful and charitable.

**380. What is forbidden by the eighth Commandment?**

The eighth Commandment forbids all rash judgments, backbiting, slanders, and lies.

Rash judgments and suspicion are unjust because everyone has a right to the good opinion of his fellowmen unless proven guilty.

Backbiting is either slander (calumny, the saying of false things against another) or detraction (the revealing of true things against another).

Abuse (contumely) is open rudeness or contempt.

Hypocrisy and flattery are forms of lying.

The eighth commandment also forbids us to pry into or reveal the secrets of others.

**381. What must they do who have lied about their neighbor and seriously injured his character?**

They who have lied about their neighbor and seriously injured his character must repair the injury done as far as they are able, otherwise they will not be forgiven.

**382. What is the ninth Commandment?**

The ninth Commandment is: Thou shalt not covet thy neighbor's wife.

Covet means to desire unlawfully. This Commandment forbids in thought what the sixth forbids in act.

**383. What are we commanded by the ninth Commandment?**

We are commanded by the ninth Commandment to keep ourselves pure in thought and desire.

**384. What is forbidden by the ninth Commandment?**

The ninth Commandment forbids unchaste thoughts, desires for another's wife or husband, and all other unlawful impure thoughts and desires.

**385. Are impure thoughts and desires always sins?**

Impure thoughts and desires are always sins, unless they displease us and we try to banish them.

**386. What is the tenth Commandment?**

The tenth Commandment is: Thou shalt not covet thy neighbor's goods.

This commandment forbids in thought what the seventh forbids in act.

**387. What are we commanded by the tenth Commandment?**

By the tenth Commandment we are commanded to be content with what we have, and to rejoice in our neighbor's welfare.

**388. What is forbidden by the tenth Commandment?**

The tenth Commandment forbids all desires to take or keep wrongfully what belongs to another.

## **LESSON THIRTY-FIVE**

**ON THE FIRST AND SECOND COMMANDMENTS OF THE CHURCH**

**389. Which are the chief commandments of the Church?**

The chief commandments of the Church are six:

1. To hear Mass on Sundays and holydays of obligation.
2. To fast and abstain on the days appointed.
3. To confess at least once a year.
4. To receive the Holy Eucharist during the Easter time.

5. To contribute to the support of our pastors.
6. Not to marry persons who are not Catholics, or who are related to us within the third degree of kindred, nor privately without witnesses, nor to solemnize marriage at forbidden times.

The church must enact laws if it is to carry out its mission. To obey the church is to obey Christ and the Holy Ghost. (See Lesson 9.) The laws of the church are found in Canon Law (revised May 19, 1918) and Liturgical books (Mass book, ritual).

**390. Is it a mortal sin not to hear Mass on a Sunday or a holyday of obligation?**

It is a mortal sin not to hear Mass on a Sunday or a holyday of obligation, unless we are excused for a serious reason. They also commit a mortal sin who, having others under their charge, hinder them from hearing Mass, without a sufficient reason.

Attending Mass on Sunday is of Apostolic origin (Acts 20, 27). Other devotions cannot take the place of Holy Mass on Sunday. The duty to attend sermons is not as strict as that of hearing Mass.

**391. Why were holydays instituted by the Church?**

Holydays were instituted by the Church to recall to our minds the great mysteries of religion and the virtues and rewards of the saints.

In the United States we have the following holydays of obligation: the Immaculate Conception (Dec. 8), Nativity (Dec. 25), Circumcision (Jan. 1), Ascension (40 days after Easter), Assumption (Aug. 15), All Saints (Nov. 1). Other great feasts are celebrated on Sunday thus: Easter, Pentecost, Blessed Trinity, Corpus Christi, etc.

**392. How should we keep the holydays of obligation?**

We should keep the holydays of obligation as we should keep the Sunday.



## THE ECCLESIASTICAL OR CHURCH YEAR

The Ecclesiastical or Church Year comprises the Sundays and Feast-days of the year. It begins on the first Sunday in Advent and is divided into two cycles and eight seasons. The Christmas Cycle treats of the Incarnation; the Easter Cycle treats of the Redemption.

Christmas Cycle

### I. Preparation—Advent (4 Sundays).

1. Immaculate Conception—Dec. 8.

### II. Celebration—Christmastide (2 to 3 Sundays).

2. Christmas or Nativity—Dec. 25.

3. Circumcision—Jan. 1.

Epiphany or Three Kings—Jan. 6.

### III. Continuation—Time after Epiph. (1-6 Sundays).

Purification or Candlemas—Feb. 2.

### IV. Remote Preparation—Septuagesima (3 Sundays).

### V. Proximate Preparation—Lent (4 Sundays).

Ash Wednesday—Beginning of 40 days fast.

### VI. Immediate Preparation—Passiontide or Lent intensified (2 Sundays).

Palm Sunday—Beginning of Holy Week.

Holy Thursday—Institution of Bl. Sacrament.

Good Friday—Death of our Saviour.

Holy Saturday—Blessing of Paschal Candle and holy water.

### VII. Celebration—Eastertide (7 Sundays).

Easter—Resurrection of Our Lord.

4. Ascension Thursday—40th day after Easter.

### VIII. Continuation—Pentecostal Time (24-28 Sundays).

Pentecost—Descent of the Holy Ghost.

Trinity Sunday—First Sunday after Pentecost.

Corpus Christi—Second Sunday after Pentecost.

5. Assumption of Blessed Virgin Mary—Aug. 15.

Christ the King—Last Sunday in October.

6. All Saints—Nov. 1.

All Souls—Nov. 2.

Easter Cycle

NOTE: Roman numerals indicate seasons; arabic numerals indicate holy days of obligation. A cycle is a series of feasts repeating itself each year.

Some divide the Ecclesiastical Year into three cycles: Christmas, Easter, and Pentecost Cycle.

Ember days fall in the months of December, March, June and September.

Forty Hours' devotion is usually held for three days, arranged for each parish by the Bishop of the diocese.

**393. What do you mean by fast-days?**

By fast-days I mean days on which we are allowed but one full meal.

The law of fasting binds all Catholics from the twenty-first to the sixtieth year, but those who cannot fast without detriment to health are excused.

Fast-days come in Lent, Ember-days and the Vigil-days of Christmas, Pentecost, Assumption and All Saints.

There is no fast or abstinence on Sundays or holydays of obligation.

**394. What do you mean by days of abstinence?**

By days of abstinence I mean days on which we are forbidden to eat flesh-meat, but are allowed the usual number of meals.

The law of abstinence obliges from the seventh year. The Fridays, Ember-days, the Vigil-days (see question 393) and certain days in Lent are days of abstinence.

A special Indult of the Holy See says, that working men and their families have to abstain only on Fridays and four other days, namely, Ash-Wednesday, the Wednesday and the Saturday morning of Holy Week, and the Vigil of Christmas.

**395. Why does the Church command us to fast and abstain?**

The Church commands us to fast and abstain, in order that we may mortify our passions and satisfy for our sins.

The good works recommended by the Bible are prayer, fasting and almsgiving. (Tob. 12, 8.)

**396. Why does the Church command us to abstain from fleshmeat on Fridays?**

The Church commands us to abstain from fleshmeat on Fridays, in honor of the day on which our Saviour died.

## LESSON THIRTY-SIX

### ON THE THIRD, FOURTH, FIFTH AND SIXTH COMMANDMENTS OF THE CHURCH

**397. What is meant by the command of confessing at least once a year?**

By the command of confessing at least once a year is meant that we are obliged, under pain of mortal sin, to go to confession within the year.

Not the Church but Christ made confession necessary. In commanding annual confession the Church tells us how we must fulfill the will of Christ.

**398. Should we confess only once a year?**

We should confess frequently, if we wish to lead a good life.

Those who confess twice a month or receive Holy Communion daily fulfill the conditions of confession for all indulgences except Jubilee Indulgences and those granted as Jubilee Indulgences. Otherwise confession within the eight days previous or within the octave of an indulgenceday suffices (Can. 931.)

**399. Should children go to Confession?**

Children should go to confession when they are old enough to commit sin, which is commonly about the age of seven years.

**400. What sin does he commit who neglects to receive Communion during Easter time?**

He who neglects to receive Communion during Easter time commits a mortal sin.

It is the wish of the church that the Easter duty be fulfilled in the parish church. The Easter time is chosen for this duty, because it is the time of the institution of the Blessed Sacrament and also the time of Redemption, of which Holy Communion is a pledge.

**401. What is Easter time?**

Easter time is, in this country, the time between the first Sunday of Lent and Trinity Sunday.

**402. Are we obliged to contribute to the support of our pastors?**

We are obliged to contribute to the support of our pastors, and to bear our share in the expenses of the Church and the school.

Christ said that those who preach the Gospel should live by the Gospel (1 Cor. 9, 14). Religion and church were maintained in the Old and New Testament, sometimes by tithes (the tenth part), sometimes by a tax. In the United States it is left to a man's conscience to contribute according to his ability and the need of the parish.

**403. What is the meaning of the commandment not to marry within the third degree of kindred?**

The meaning of the commandment not to marry within the third degree of kindred is that no one is allowed to marry another within the third degree of blood relationship.

Brothers and sisters are related in the first degree of kindred. This makes second cousins related in the third degree of kindred.

**404. What is the meaning of the command not to marry privately?**

The command not to marry privately means that none should marry without the blessing of God's priests or without witnesses.

Marriage of a Catholic before a justice or minister is not a marriage in the eyes of the Church since April 19, 1908. Difficulties of marriage law should be brought to the attention of the parish priest.

405. What is the meaning of the precept not to solemnize marriage at forbidden times?

The meaning of the precept not to solemnize marriage at forbidden times is that during Lent and Advent the marriage ceremony should not be performed with pomp or a nuptial Mass.

The solemnity of marriage is not suited to the penitential season of Lent or Advent. In some dioceses no marriage is allowed during these seasons except by dispensation.

406. What is a nuptial Mass?

A nuptial Mass is a Mass appointed by the Church to invoke a special blessing upon the married couple.

407. Should Catholics be married at a nuptial Mass?

Catholics should be married at a nuptial Mass, because they thereby show greater reverence for the holy Sacrament and bring richer blessings upon their wedded life.

Christ should be the chief Guest at every Christian marriage as He was at Cana.

## LESSON THIRTY-SEVEN

ON THE LAST JUDGMENT AND THE RESURRECTION, HELL,  
PURGATORY, AND HEAVEN

408. When will Christ judge us?

Christ will judge us immediately after our death, and on the last day.

In the Apostles' Creed we pray: "From thence He shall come to judge the living and the dead."

The last day is the end of the world and is known only to God.

**409. What is the judgment called which we have to undergo immediately after death?**

The judgment we have to undergo immediately after death is called the Particular Judgment.

Particular Judgment means the judgment of the individual. St. Paul says that judgment follows death (Heb. 9, 27). This is illustrated by the parable of Dives and Lazarus (Luke 16, 22).

**410. What is the judgment called which all men have to undergo on the last day?**

The judgment which all men have to undergo on the last day is called the General Judgment.

General means for all nations and men. Christ foretold it (Math. 25, 32, and 24, 30).

**411. Why does Christ judge men immediately after death?**

Christ judges men immediately after death to reward or punish them according to their deeds.

To say that some are predestined to Heaven or fore-known to Hell is to slander God's justice.

**412. What are the rewards or punishments appointed for men's souls after the Particular Judgment?**

The rewards or punishments appointed for men's souls after the Particular Judgment are Heaven, Purgatory, and Hell.

Some non-Catholics do not believe in Purgatory and thus rob themselves of a great hope and consolation. Others deny Hell to be eternal and thus make of it a Purgatory.

**413. What is Hell?**

Hell is a state to which the wicked are condemned,

and in which they are deprived of the sight of God for all eternity, and are in dreadful torments.

Some think that God cannot punish sin on account of His mercy. Scripture and experience show that God punishes sin severely even on earth. Men might say that there is no Hell, but Christ says: "Depart from Me, ye cursed, into everlasting fire." (Math. 25, 41.)

**414. What is Purgatory?**

Purgatory is a state in which those suffer for a time who die guilty of venial sins, or without having satisfied for the punishment due to their sins.

The Bible says that nothing defiled shall enter into heaven (Apoc. 21, 27). Will those, who at death are not spotlessly holy have to go to Hell? Christ says no, because many will be forgiven in the next world (Math. 12, 32). There is therefore a place of cleansing in the next world and this place we call purgatory. Hell is only for those that die as enemies of God.

**415. Can the faithful on earth help the souls in Purgatory?**

The faithful on earth can help the souls in Purgatory by their prayers, fasts, alms-deeds; by indulgences, and by having Masses said for them.

**416. If every one is judged immediately after death, what need is there of a General Judgment?**

There is need of a General Judgment, though every one is judged immediately after death, that the providence of God, which, on earth, often permits the good to suffer and the wicked to prosper, may in the end appear just before all men.

Christ also will receive the honor that was denied Him on earth.

**417. Will our bodies share in the reward or punishment of our souls?**

Our bodies will share in the reward or punish-



ment of our souls, because through the resurrection they will again be united to them.

**418. In what state will the bodies of the just rise?**

The bodies of the just will rise glorious and immortal.

**419. Will the bodies of the damned also rise?**

The bodies of the damned will also rise, but they will be condemned to eternal punishment.

**420. What is Heaven?**

Heaven is a state of everlasting life in which we see God face to face, are made like unto Him in glory, and enjoy eternal happiness.

St. Paul says: "That eye hath not seen nor ear heard what things God has prepared for them that love Him." (1 Cor. 2, 9.)

**421. What words should we bear always in mind?**

We should bear always in mind these words of our Lord and Saviour Jesus Christ: "What doth it profit a man if he gain the whole world and suffer the loss of his own soul, or what exchange shall a man give for his soul? For the Son of Man shall come in the glory of His Father with His angels; and then will He render to every man according to his works."



# PRAYERS

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## MORNING PRAYER

*As soon as you awake make the sign of the cross and say:*

Holy, Holy, Holy Lord God of hosts: the earth is full of Thy glory.

Glory be to the Father and to the Son and to the Holy Ghost.

*When dressed, bless yourself with holy water, kneel and say these short morning prayers.*

Our Father. . . . Hail Mary. . . . I believe in God. . . .

O my God, I believe all that Thou hast revealed because Thou canst neither deceive nor be deceived.

O my God, I hope in Thee and I hope to obtain from Thee all the graces necessary to my salvation.

O my God, I love thee above all things because Thou hast first loved me and art most deserving of my love.

O my God, I offer Thee all my thoughts, words, actions, and sufferings and I beseech Thee to give me Thy grace, that I may not offend Thee this day.

All ye Angels and Saints of God, pray for me.

Angel of God, my guardian dear,  
To whom His love commits me here.  
Ever this day be at my side,  
To light and guard, to rule and guide. Amen.

O my dear Queen and Mother! To thee I consecrate myself without reserve; and to give thee a mark of my devotion, I offer thee during this day and forever, my eyes, my ears, my mouth, my heart, my whole person. Therefore, O my good Mother, as I belong wholly to thee, protect and defend me as thy property and possession.

May the Lord (sign of cross) bless me and keep me from all evil.

And may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

## EVENING PRAYER

*Bless yourself with holy water, kneel, make the sign of the cross and thank God for favors received during the day.*

Our Father. . . . Hail Mary. . . . I believe in God. . . .

O my God, I thank Thee for Thy benefits, especially for those which I have received this day from Thy bounty. Enlighten me, and give me Thy grace that I may be truly sorry for my sins.

*Briefly examine wherein you might have failed against God, your neighbor, and yourself and against the duties of your state of life.*

*Make an Act of Contrition.*

Bless, O Lord, the repose I am about to take that I may be enabled to serve Thee better.

May the Blessed Virgin Mary and all the saints pray for me.

Angel of God, my guardian dear,  
To whom His love commits me here.  
Ever this night be at my side,  
To light and guard, to rule and guide. Amen.

Jesus, Mary and Joseph, I give you my heart and my soul.

Jesus, Mary and Joseph, assist me in any last agony.

Jesus, Mary and Joseph, may I breathe forth my soul in peace with you.

May the Lord (sign of cross) bless me and bring me to life everlasting. And may the souls of the faithful departed, through the mercy of God rest in peace. Amen.

## THE ANGELUS

The Angel of the Lord declared unto Mary.

And she conceived by the Holy Ghost.

Hail Mary, etc.

V. Behold the handmaid of the Lord.

R. Be it done unto me according to Thy word.

Hail Mary, etc.

V. AND THE WORD WAS MADE FLESH.

R. And dwelt among us.

Hail Mary, etc.

V. Pray for us, O Holy Mother of God.

R. That we may be made worthy of the promises of Christ.

*Let us pray.*

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts; that we, to whom the Incarnation of Christ Thy Son was made known by the message of an angel, may by His Passion and Cross, be brought to the glory of His resurrection; through the same Christ our Lord. Amen.

## REGINA COELI

O Queen of heaven, rejoice! Alleluia;

For He whom thou didst merit to bear, Alleluia,

Hath arisen, as He said, Alleluia.

Pray for us to God, Alleluia.

V. Rejoice and be glad, O Virgin Mary, Alleluia.

R. For the Lord hath risen indeed, Alleluia.

*Let us pray.*

O God, who, through the resurrection of Thy Son our Lord Jesus Christ, didst vouchsafe to fill the world with joy; grant, we beseech Thee, that through His Virgin Mother Mary, we may lay hold on the joys of everlasting life. Through the same Christ our Lord. Amen.

## THE DIVINE PRAISES

ACT OF REPARATION FOR BLASPHEMY

Blessed be God.

Blessed be His Holy Name.

Blessed be Jesus Christ, true God and true Man.

Blessed be the Name of Jesus.

Blessed be His most Sacred Heart.

Blessed be Jesus in the Most Holy Sacrament of the Altar.

Blessed be the great Mother of God, Mary most holy.

Blessed be her holy and Immaculate Conception.

Blessed be the name of Mary, Virgin and Mother.

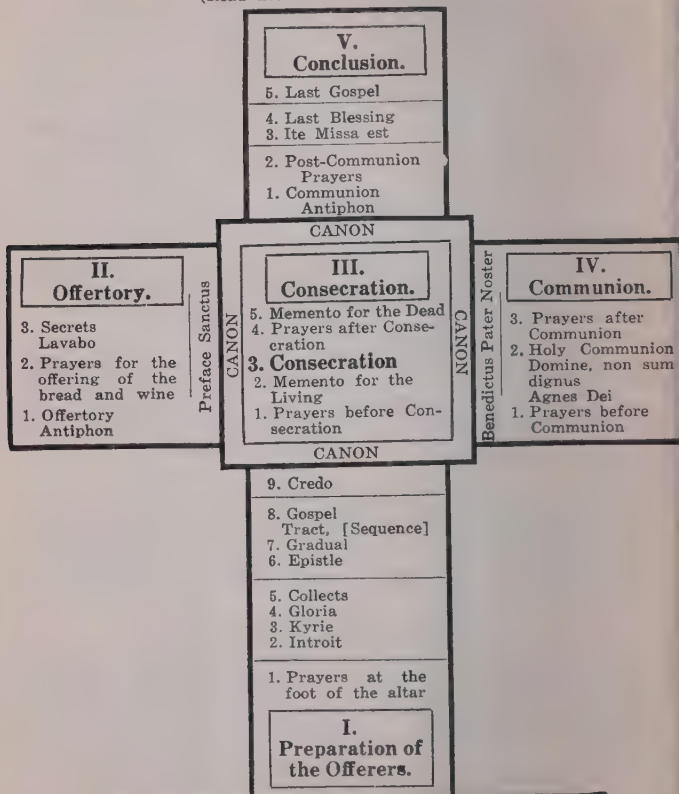
Blessed be St. Joseph, her most chaste Spouse.

Blessed be God in His Angels and in His Saints.

*Indulgences of two years—Pope Leo XIII., Feb. 2, 1894*

# THE FIVE PARTS OF THE MASS CONFORMED TO THE FIVE PARTS OF THE CROSS

(Read numbers from the bottom)



## Summary of the Prayers and Parts of the Mass

"The Sacrifice of the Mass is the Perpetuation of the Sacrifice of the Cross."

# DEVOTIONS FOR MASS

## INTRODUCTION

*The preparatory prayers at the foot of the altar are followed by the first part of the Mass in which the Introit, Epistle and Gospel have a prominent place.*

*In this part of the Mass imagine yourself sitting at the feet of the Psalmist, Apostles, and our Lord, to listen to the words of eternal truth.*

### PRAYER AT THE BEGINNING OF THE MASS

Almighty and Everlasting God, in union with Thy priest I offer Thee the sacrifice of the Mass to adore Thee and to thank Thee for the numberless benefits Thou hast bestowed on us. I also offer Thee this sacrifice in reparation for sin that Thy divine justice may be appeased, and that Thou mayest show mercy to Thy children here present, and to the faithful of the Church, the world and the poor souls in Purgatory. Amen.

## OFFERTORY

*At the Offertory imagine the Christians of old walking to the altar, and laying on it bread and wine and other gifts for the Mass and for the support of the priest and the poor. Then watch the priest select from the gifts the bread and wine necessary for the Mass and with appropriate prayers dedicate them to this purpose.*

### PRAYER AT THE OFFERTORY

Almighty and Everlasting God, I offer to Thee through the hands of the priest the bread and wine, which will soon be changed into the Body and Blood of Christ, Thy Son. With them I offer Thee myself, my body and soul, my thoughts, words and actions, that my whole life may be spent in loving and serving Thee. Amen.

## CONSECRATION

*At the Canon of the Mass picture to yourself the upper Chamber-room where our Lord and the Apostles had gathered for the first Holy Mass. See our Lord take bread and wine and change them into His adorable Body and Blood.*

*At the elevation say silently "My Lord and My God." (Ind. 7 years and 7 quarantines.) Do the same whenever the Blessed Sacrament is exposed on the Altar.*

#### PRAYER AFTER THE CONSECRATION

Almighty and Everlasting God, we offer Thee of Thy gifts and presents the bread of eternal life and the chalice of everlasting salvation. Look down upon them with a gracious countenance and accept them as Thou didst the gifts of Abel, Abraham, and Melchisedech, that all who partake of the Body and Blood of Thy Son, may be filled with heavenly blessing and grace. Amen.

#### COMMUNION

*At the Communion reflect with what piety the Apostles received Holy Communion for the first time, and how the union between Christ and man in love and peace was sealed with the very Blood of Christ. If possible receive Holy Communion, if not, make an act of Spiritual Communion.*

#### AN ACT OF SPIRITUAL COMMUNION

Most loving Jesus, since I cannot now receive Thee sacramentally, suffer me to be united to Thy divine Heart by faith, hope, and charity. Come to me, O Lord, in spirit and heal my sinful soul. Strengthen and sanctify me with Thy sacred Body and Blood. Let me never be separated from Thee, dear Jesus, that it may be no more I that live, but Thou, that livest and reignest in me forever. Amen.

#### CONCLUSION

*The final part of the Mass is an act of Thanksgiving. But the spirit of gratitude should not be satisfied with mere words of thanks. Gratitude should urge us to honor the mercies of God, and to show real appreciation of His gifts by using them faithfully.*

#### CONCLUDING PRAYER

May the homage of Thy servants be pleasing to Thee, O Blessed Trinity, and grant, that this Sacrifice which we have offered to Thy Majesty, may be acceptable unto Thee. Grant also in Thy mercy, that it may be a propitiation for us and all those for whom it was offered. Through Christ our Lord. Amen.



## PRAYERS AFTER MASS

Hail Mary—(3 times).

Hail! Holy Queen, Mother of Mercy, our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears! Turn, then, most gracious Advocate, thine eyes of mercy toward us, and after this, our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

### *Let Us Pray.*

O God, our refuge and our strength, graciously look upon Thy people who cry to Thee; and through the intercession of the glorious and immaculate Virgin Mary, Mother of God, of Blessed Joseph her Spouse, and of Thy holy Apostles, Peter and Paul, and all the Saints, in Thy mercy and kindness hear the prayers which pour forth for the conversion of sinners, and for the freedom and exaltation of Holy Mother, the Church. Through Christ our Lord. Amen.

Saint Michael, Archangel, defend us in the conflict. Be our protection against the wickedness and snares of Satan. Restrain him, O God, we humbly beseech Thee; and do thou, O Prince of the heavenly host, by the power of God cast into hell Satan, with the other evil spirits who prowl about the world seeking the destruction of souls. Amen.

*His Holiness Pope Leo VIII. grants to all who recite these prayers, as aforesaid, 300 days' indulgence.*

Most Sacred Heart of Jesus, have mercy on us. (Three times.)

*Indulgence of 7 years and 6 quarantines.—Pope Pius X, 17 June, 1904.*

## BENEDICTION OF THE BLESSED SACRAMENT

Benediction of the Blessed Sacrament is the veneration of our Lord in the Blessed Sacrament and came into general use about the 18th Century.

Private Benediction of the Blessed Sacrament consists in opening the tabernacle door to bring the ciborium into view.

Solemn Benediction of the Blessed Sacrament consists in placing the Blessed Sacrament in the monstrance on the Altar.

### O SALUTARIS

O Salutaris Hostia!  
Quae coeli pandis ostium;  
Bella premunt hostilia,  
Da robur fer auxilium.

Uni trinoque Domino  
Sit sempiterna gloria,  
Qui vitam sine termino  
Nobis donet in patria.

O Saving Victim! opening wide  
The gate of Heaven to man below!  
Our foes press on from every side;  
Thine aid supply, Thy strength bestow.  
To Thy great Name be endless praise,  
Immortal Godhead; One in Thee!  
O grant us endless length of days  
In our true native land with Thee.  
Amen.

### TANTUM ERGO

Tantum ergo Sacramentum  
Veneremur cernui,  
Et antiquum documentum  
Novo cedat ritui;  
Praestet fides supplementum  
Sensuum defectui.

Genitori, Genitoque  
Laus et jubilatio,  
Salas, honor, virtus quoque  
Sit et benedictio,  
Procedenti ab utroque  
Compar sit laudatio.  
Amen.

V. Panem de coelo praestitisti eis,

R. Omne delectamentum  
in se habentem.

Down in adoration falling,  
Lo! the sacred Host we hail  
Lo! o'er ancient forms departing,  
Newer rites of grace prevail;  
Faith for all defects supplying  
Where the feeble senses fail.

To the Everlasting Father  
And the Son, who reigns on high,  
With the Holy Ghost, proceeding  
Forth from each eternally,  
Be salvation, honor, blessing,  
Might and endless majesty. Amen.

V. Thou gavest them bread from  
heaven.

R. Having in it the sweetness of  
every state.

# PRAYERS FOR CONFESSION

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## BEFORE CONFESSION

O loving and merciful God! help me to make a good confession. Help me to examine my conscience, that I shall be able to tell the priest what sins I have committed and how often. Let me feel a deep sorrow for all my sins and give me the grace to firmly resolve not to sin again.

O Blessed Virgin Mary, Mother of God, my dear Guardian Angel, and all you blessed angels and saints in heaven, pray for me, that I may make a good confession and from now on lead a good life, so that I may join you in heaven to praise our dear Lord, forever and ever. Our Father, Hail Mary.

*Now examine your conscience. Try to remember all your sins and how often you have sinned. Begin by examining yourself on your last Confession and Communion; whether a grievous sin was forgotten through want of proper examination; concealed or disguised through shame; whether you confessed without true sorrow or firm purpose of amendment, or without repairing evil done to your neighbor.*

*See whether you received without recollection or devotion, or neglected to offer a proper thanksgiving; whether the penance was performed without voluntary distractions; or whether you have neglected your confessor's counsel, and fallen at once into habitual sins. Do not neglect to consider the circumstances that alter the grievousness of the sin. The following table may help you:*

1. How often have you missed your morning prayers? Your table prayers? Your evening prayers? How often have you prayed without devotion? Have you neglected to study your catechism? Believed in fortune-tellers and charms?

2. Have you cursed or taken the name of God in vain? Have you wilfully made others so angry that they cursed or took the name of God in vain?

3. How often did you miss Mass on Sundays and Holy-days? How often did you come late through your own fault?

How late did you come? How often did you talk, laugh or misbehave during Mass?

4. How often have you disobeyed your parents, teachers or superiors? How often have you acted stubbornly?

5. Have you become angry; refused to speak to others; hurt them bodily, or hurt their feelings? Have you hated anyone? Have you led others to sin? Have you sinned by eating or drinking too much?

6 and 9. Have you wilfully had immodest thoughts or desires? Have you done anything immodest with yourself or others? Read immodest books? Looked at immodest pictures in books or in the movies?

7 and 10. Have you stolen anything? If so, have you given it back? Have you damaged anything belonging to others? Have you desired to steal anything?

8. Have you told a lie. Have you said anything bad about others? Have you made known, without need, the hidden faults of others?

Did you eat meat on Friday or any other day of abstinence?

Have you been proud, jealous, or lazy?

*Try to remember all your sins. Repeat them to yourself so you will not forget any when you confess them to the priest.*

*Now try to make a good act of contrition. Think of the great loving God Whom you have offended by your sins, and tell Him how sorry you are. Say the Act of Contrition slowly and with devotion.*

## AN ACT OF CONTRITION

O my God! I am heartily sorry for having offended Thee, and I detest all my sins, because I dread the loss of heaven and the pains of hell, but most of all because they offend Thee, my God, Who art all-good and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life. Amen.

*When you enter the confessional, kneel down and say:*

*"Bless me, Father, for I have sinned."*

*Tell the priest how long since your last confession. Then tell him your sins as you remember them. Listen carefully to the advice of the priest, also to the penance he gives you. While he gives you absolution, again make an act of contrition.*

*After leaving the confessional, thank God, say the penance given by the priest as soon as possible.*

## PRAYER AFTER CONFESSION

Accept, O Lord, I beseech Thee, this my confession, and mercifully pardon all my deficiencies, that, according to the greatness of Thy mercy, I may be fully and perfectly absolved in heaven.

I now know better than ever the evil of having offended a God of infinite goodness. Thou mightest have condemned me a thousand times, and cast me into hell, as Thy justice demanded, but Thou hast had compassion on me.

Of myself I have no means of satisfying Thy Justice, O Lord, but I offer Thee an abundant satisfaction in the infinite merits of Christ Our Redeemer.

How can I thank Thee worthily, O Lord! Oh, that I could convert the entire universe into one temple, and fill it with my voice, in order to celebrate the praises of my God and Saviour!

Mary, my most tender mother, lend me thy heart, that I may love thy divine Son. Ye blessed angels, thank God in my place. All ye saints, come to my aid. Pray for me, that I may conquer my bad habits and resist the temptations to which I have hitherto so easily yielded. Amen.

## PRAYERS BEFORE HOLY COMMUNION

### ACT OF FAITH

My dear Jesus, I firmly believe that Thou art truly present in the Most Holy Sacrament of the Altar because Thou the Eternal infallible Truth hast said it.

### ACT OF ADORATION

My dear Jesus, in union with all the angels and saints I adore Thee in the Most Holy Sacrament, as my Lord and my God, my Creator and my Saviour.

### ACT OF CONTRITION

My dear Jesus, I am grieved with my whole heart, on account of my sins, because I have thereby displeased Thee, my most loving and beloved Lord.

### ACT OF HUMILITY

My Lord and Saviour, how dare I approach after so many transgressions? I am not worthy to receive Thee, yet speak the word and my soul shall be healed.

### ACT OF HOPE

Most loving Jesus, Thy mercy is boundless; Thou comest to me. Therefore wilt Thou also, I confidently hope, sanctify me and fill me with Thy grace.

### ACT OF LOVE

O my Jesus, Thou hast loved me unto death, and for love of me Thou wilt now to be the food of my soul. Oh how can I ever repay Thy love? For love of Thee I will live and die.

### ACT OF DESIRE

Come, O Jesus, come and take possession of my heart; it shall be Thine entirely. Come make it Thy home and strengthen me by Thy grace, O Jesus.

## PRAYERS AFTER HOLY COMMUNION

### ACT OF HUMILITY

O my Jesus, whence is this to me that Thou my God shouldst visit me, a poor sinner?

### ACT OF THANKSGIVING

Most loving Jesus, how can I repay what Thou hast done? I offer Thee all that I have. All my thoughts and desires, my words and actions shall be Thine, shall be for Thee alone.

### ACT OF LOVE

O Jesus, inflame my cold heart with the fire of Thy love, so that I may love Thee more than all things, more than myself.

### ACT OF PETITION

O my Lord and my God. Thou art infinitely good. Give to me all those graces of which I stand in need. O most loving Jesus, strengthen and bless me by the power of this Holy Sacrament now and at the hour of my death. Amen.



### PRAYER TO JESUS CRUCIFIED

Look down upon me, good and gentle Jesus, while before Thy face I humbly kneel, and with burning soul pray and beseech Thee to fix deep in my heart lively sentiments of faith, hope and charity, true contrition for my sins, and a firm purpose of amendment; the while I contemplate with great love and tender pity Thy five wounds, pondering over them within me, whilst I call to mind the words which David, Thy prophet, said of Thee, my Jesus: "They pierced my hands and my feet, they numbered all my bones." (Ps. 21, 17, 18.)

Say five Our Fathers, Hail Marys and Glory be to the Father, etc., for the intention of the Church.

(His Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, July 31, 1858, following the decrees already issued by his predecessors, confirmed anew the Plenary Indulgences granted by Clement VIII., and Benedict XIV., and confirmed by Pius VII. and Leo XII., to those who shall say this prayer. He declared, moreover, that those who wish to gain this plenary indulgence, must say this prayer with devotion before an image or picture of our crucified Redeemer; and, being truly penitent, after confession and communion, spend some time in prayer for the intention of his Holiness.)



## THE WAY OF THE CROSS

The devotion of the Way of the Cross commemorates our Lord's painful journey with His cross from the house of Pilate to Mount Calvary. It is a tradition that the Blessed Virgin daily made a visit to the scenes of our Lord's Passion. From the earliest times Christians made pilgrimages to visit these holy places, and the spirit of faith that inspired these pilgrimages was also the reason for the great Crusades of the Middle Ages. But as many could not make these pilgrimages due to time, danger and hardships, the custom arose to have reproductions of the holy places at home out of which grew our present fourteen stations and the devotion of the Way of the Cross.

Those who practice the devotion of the Way of the Cross can gain all the Indulgences granted by Popes to the faithful who visited the holy places in Jerusalem. All that is required is to walk from station to station whilst meditating on the Passion of our Lord. No vocal prayer is required.

Usually the prayers found in any prayer book are said.

One may also read the inscription at each station, genuflect and say:

"We adore Thee, O Christ, and praise Thee, because by Thy holy cross Thou hast redeemed the world."

Then kneeling say an Our Father, a Hail Mary and finish with the words: "Lord Jesus, crucified, have mercy on us."

## THE ROSARY

The devotion of the Rosary, also called beads, in its present form is commonly ascribed to St. Dominic, who lived in the 13th Century. The Rosary devotion is a development of the custom, started by the hermits of Egypt in the 4th Century, to count on beads the Paternosters (Our Fathers) which they said instead of the Psalms in case they could not read.

The Rosary consists of 150 Hail Marys to correspond to the number of Psalms. These 150 Hail Marys are divided into groups of ten (decades), each group being introduced by an Our Father and closed with a Glory be to the Father, thus giving 15 decades for the whole Rosary. Since the whole Rosary of 150 beads is rather unwieldy, it is usually short-

ened into five decades, so that our common Rosary is only one-third of the whole.

To say the Rosary properly one should not only say the Our Fathers and Hail Marys, but also reflect on one of the mysteries (or facts) of the life of our Lord or the Blessed Virgin. There are 15 such mysteries for the Rosary, one for each decade. These 15 mysteries are grouped into the five Joyful, the five Sorrowful, and the five Glorious Mysteries, and are intended to give us a brief account of our Lord's life.

### **I. The Five Joyful Mysteries**

*These are usually said on Sundays from Advent to Lent, also on Mondays and Thursdays.*

1. The Annunciation.
2. The Visitation.
3. The Birth of Jesus Christ in Bethlehem.
4. The Presentation of our Blessed Lord in the Temple.
5. The Finding of the Child Jesus in the Temple.

### **II. The Five Sorrowful Mysteries**

*These are usually said on Sundays during Lent, also on Tuesdays and Fridays.*

1. The Agony in the Garden.
2. The Scourging of our Blessed Lord at the Pillar.
3. The Crowning of our Blessed Saviour with Thorns.
4. Jesus Carrying His Cross.
5. The Crucifixion of our Lord Jesus Christ.

### **III. The Five Glorious Mysteries**

*These are usually said on Sundays from Easter to Advent, also on Wednesdays and Saturdays.*

1. The Resurrection of our Lord from the dead.
2. The Ascension of Christ into heaven.
3. The Descent of the Holy Ghost upon the Apostles.
4. The Assumption of the Blessed Virgin Mary into heaven.
5. The Coronation of the Blessed Virgin Mary in heaven.

## MANNER OF SAYING THE ROSARY

Bless yourself with the cross of the Rosary and say the Apostles' Creed.

Then say: For an increase of Faith, Hope and Charity, an Our Father, three Hail Marys and the Glory be to the Father.

Then say: The five Joyful Mysteries; the first Joyful Mystery, the Annunciation; followed by one Our Father, ten Hail Marys, Glory be to the Father. The second Joyful Mystery, the Visitation; followed by one Our Father, ten Hail Marys, Glory be to the Father, and so on.

As said above the mysteries should be changed: once the Joyful, then the Sorrowful or the Glorious Mysteries. The Rosary may be concluded with the Prayer of the Rosary Feast, the Memorare, or the Salve Regina.

### PRAYER OF THE ROSARY FEAST

O God, whose Only-Begotten Son, by His life, death and resurrection hath purchased for us the rewards of eternal salvation; grant, we beseech Thee, that meditating upon these mysteries in the most holy Rosary of the Blessed Virgin Mary, we may both imitate what they contain and obtain what they promise. Through the same Christ our Lord. Amen.

### THE MEMORARE

Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to thy protection, implored thy help, and sought thy intercession, was left unaided. Inspired by this confidence I fly unto thee, O Virgin of virgins, my Mother. To thee I come; before thee I stand, sinful and sorrowful. O Mother of the Word incarnate! despise not my petitions, but in thy mercy hear and answer me. Amen.

### THE SALVE REGINA

Hail, holy Queen, Mother of mercy; our life, our sweetness, and our hope. To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious Advocate, thine eyes of mercy towards us; and after this our exile, show unto us the blessed fruit of thy womb, Jesus; O clement, O pious, O sweet Virgin Mary.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

### LET US PRAY

Almighty, Everlasting God, who by the co-operation of the Holy Ghost didst prepare the body and soul of the glorious Virgin Mother, Mary, to become the fit habitation of Thy Son; grant that we, who now rejoice in her commemoration, may by her gracious intercession be delivered from the evils that threaten us, and from everlasting death. Through the same Christ our Lord. Amen.

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